ADVOCATE. IBLE

CHARRINGER AND

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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Doetrn.

Original.

Lines on the Death of Mary Elizabeth Cliphant

BY JENNY MARSH.

Flowers were blooming near thy path, And hearts clung to thine own, And smiles of love and tenderness, Around thy being shone. The golden years were free from care, That hovered o'er thy head, When garnered with the dead.

We miss thee, Libby, and our path More lonely now has grown, O'er its turf life's autumn leaves Have drearily been strown, We've wept to see the cherished buds Now thou art gathered to their side, The dearest of them all.

Thy father's brow will miss the hand That charmed away its pain, And he will wait to hear thy step Steal to his side again.
The mother's eye will scan the group. That meet to join in prayer, And tears will dim her sight to see Dear Libby's vacant chair.

Thy sisters, too, will turn to meet Thy presence at their side, And bitter tears, and darkened clouds O'er memory will glide A brother's heart will treasure up Thy gems of holy worth, And let each word a teacher be To guard his path through earth.

We'll hear no more thy gentle veice In songs of pure delight, Bidding us seek a better ho Where skies are ever bright We'll meet no more thy beaming eye,
That love's bright sunlight shed. To cheer the lone and weary heart, For, Libby, thou art dead!

Yes, thou art dead! but soon the spring Of all thy hope shall come; When wintry nights have past away, And faith has found its home Then thou wilt leave the narrow bed, Where thy frail form has lain, And 'mid the bright and angel throng, Will LIBBY LIVE AGAIN!

Destiny of the British Empire.

BY WILLIAM THORP, ENGLAND.

Concluded.

And in the days of these kings shall the God of

have been his murderer. The voice of thy brother's blood crieth out from the earth unto thou be in all the earth, bearing on thy brow the mark of my holy indignation. There is, my brethren, a reciprocity of deep and awful responsibility, existing between husbands and wives, parents and children, brothers and sisters, and all the relations of life, but especially among the members of the household of faith, in reference to a future judgment and an eternal world. Every man, in this sense, is appointed his brother's keeper. Every man is charged to watch over the soul of his brother, as one that erence, and fervent prayer, as unto a light shining know what things and what manner of times the they submitted to the higher powers, even to im-

must give an account. What a solemn deposit! in a dark place. One grand and sublime system What a charge to be enstrusted to one man over of prophesying runs through the whole of the another! What a weight of responsibility does it sacred volume. Every promise is a prophecy involve! Who does not shrink, with fear and of future good; every denunciation is a prophtrembling, from the prospect of appearing before cy of future evil, whether to individuals or comthe Divine tribunal, charged, in this respect, munities. The whole patriarchal and Mosaic with blood-guiltiness! Yet who can lay his ritual, its altars, its oblations, its priests, its tab hand upon his heart, and say, with the great ernacles, its sprinklings and purifications, and apostle, when resigning his charge over the all its patterns of heavenly things, were predicchurch at Miletus, 'I take heaven and earth to tive as well as typical. The whole Scripture record this day, that I am pure from the blood of partakes of the nature of prophecy, either preall men; for I have not shunned to declare the dicting future events, or recording their accomwhole counsel of God?' Where is that tender plishment in sacred history; while doctrines, anxiety, that travailing in birth, as the apostle precepts, and the minuter parts of the holy books expresses it, for men, until Christ be formed in are interspersed and interwoven with what may them the hope of glory? Where is that broth- be called the prophetical substratum of the holy erly love, that careful watchfulness over each oracles of God. When our Lord commanded other's spirtual interest, that fidelity of affection- the Jews to search the Scriptures, he meant the ate reproof, that ferveucy of prayer for each prophecies, for they are they which testified of other, and that bearing of each other's burthens, him. The men of Berea were more honorable which are so repeatedly and solumly enjoined by than those of Thessalonica, because they searched the law of Christ? May we not all acknowl- the Scriptures daily,-the prophetical Scripedge, with grief and contrition of spirit, that we tures,-to see whether the things spoken of by are verily guilty concerning our brother? for the apostle were so or not. Indeed Scripture that when we saw his anguish, and besought us and prophecy are convertible terms, or expreswith tears, and we would not harken; therefore, sions of precisely the same signification. is this evil come upon us. Let us not forget To despise prophecy is, therefore, to offer despite that we must meet our brother before the judg-to the Spirit of Grace; to neglect the study of ment-seat of Christ; and, O! most holy, most or ophecy is to pour contempt on the Word of merceful, most mighty, and most worthy Judge God. Remember that an unity of design, and Eternal, grant that we may all find mercy in that a continuity of thought, worthy of that infinite day! But he that confesseth, and forsaketh his Intelligence to whom a thousand years are as sins, saith the Lord, shall obtain mercy. While, one day, characterizes the sacred volume; that repentance and confession be followed by reforma- triumph of pure and undefiled religion, arrayed tion; and let us listen to the apostolical exhor- in all the beauties of holiness, in the universal tations which are so often repeated, and so earn- establishment of the Redeemer's kingdom, and estly pressed upon our attention. Instruct, re- the brightest display of the glory of God, is the prove, and admonish one another; provoke one ultimate end and blessed consummation. To the another to love and good works; strengthen the want of a due attention to this principle, it is confess your faults one to another, and pray for ful symmetry is mutilated, and the majesty of in a fault, ye which are spiritual, restore such an are engendered, and that numberless prophecies, one in the spirit of meekness, considering thy- which are already fulfilled, are wrapt in impenself, lest thou also be tempted. Exhort one etrable obscurity; and that the Holy Book is in another daily, lest ye be hardened through the a great measure, even to the church, closed up, beaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and do err from the truth, and one convert him, let even the most mysterious, that they may be un deceitfulness of sin. Brethren, if any of you and sealed. With regard to unfulfilled prophecy, him know that he which converteth the sinner derstood before their accomplishment is clear. MUTUAL exhortation, and mutual admonition, from the error of his way, shall save a soul from from the well-known fact, among many others, among the brethren, in times like these, are death, and shall hide a multitude of sins. If that Daniel's famous numerical prophecy, one of especially necessary. When Cain had slain his such admonitory exhortations demand the atten- the most mysterious in the Bible, concerning brother Abel, a voice from heaven demanded of tion of the Christian church, at all times, with the Messiah's first advent, was so well underhim, 'Where is Abel, thy brother?' To this what mighty force do they press on our atten- stood, that at the times of his coming, an eager solemn and conscience awakening interrogation, tion in the present state of the church, of the expectation of his appearance universally prethe unhappy fraticide sullenly replied, 'Am I nation, and of the world. We have before ob- vailed. Of the events predicted in what are my brother's keeper ?' Certainly, it might have served that the epistle to the Hebrews was writ- supposed to be the mysterious prophecies of been retorted, as his elder brother, thou wast his ten by Paul, to his countrymen professing Daniel, and which are to take place in the latter natural guardian; at least, thou oughtest not to the Christian faith, only a few years before the days, it is expressly said, that at the time of the overthrow of their church and nation. And it end, the wise shall understand them, but the is by the consideration of the near approach of wicked shall not understand them. And the

corrected to maintain and exemplify this spira at deep and desperue wickedness of the cities of adviced of events in Europeand the E.

as ye see the day approaching.

prophecy is to pour contempt on the Word of While therefore, we repent and confess, may our redemption is the grand theme, and that the final weak, support the feeble-minded, bear ye one owing that passages are so often mangled by beanother's burdens, and so fulfil the law of Christ; ing torn from their connection, that their beautione another. Brethren, if a man be overtaken the word of God destroyed; that infidel cavils me against thee: a fugitive and a vagabond shalt that event, that he urged these and similar ex- Son of God himself, in his introduction to the hortations :- and so much the more, says he, mysterious book of Revelation, pronounces a blessing upon the man who readeth and upon The study of the prophetical scriptures, in those who hear the prophecies of this book, and comparison with the operations of Providence, do the things that are contained in them. Reor the signs of the times, is also an imperative gardless of the stupid and infidel clamor that duty. Despise not prophesying, is a divine ad- you hear around you, search the prophecies; monition. We have a sure word of prophecy, take heed unto that light shining in a dark place, to which, says the Eternal Spirit, ye will do and follow the example of the prophets, who inwell to take heed, with fixed attention, holy rev. quired and searched diligently, that they might kings and nations; still, as subjects of the state,

Spirit of Christ that was in them did signify. With the searching of the Scriptures combine a holy watchfulness of the operations of Divine Providence. How severely did our Lord reprove the Jews

for their wilful blindness in not discerning the signs of the times in his day : - ' When ye see a cloud rise out of the west, ye say, there cometh a shower, and so it is; and when ye see the south wind blow, ye say, there will be heat, and it cometh to pass; ye hypocrites, ye can discern the face of the sky and the earth; how is it that ye do not discern this time?' A reproof which certainly implied, that had they compared the signs of the times with the sacred prophecies, they would have known that he was the Messiah. Again, had not his disciples afterwards marked, and understood the signs, which he had given them, of the near approach of the destruction of Jerusalem, how could they have fled to the mountains for safety, in obedience to his command? And again, when describing the signs, which shall immediately precede the restoration of the Jews, and the restitution of all things at his second coming, he says, -and the admonition was especially intended for the church in the latter days, - when ye see these things begin to come to pass, then lift up your heads, for your redemption draws nigh.' In the book of Revelation, when the entranced prophet, wrapt in the visions of the Almighty, beholds the vials emptied in succession upon the earth, and the sea, and the rivers and fountains of waters, on the sun, and the seat of the beast, and the great river Euphrates; during the last of which, a way is prepared for the return of the Jews, and the spirits of devils go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty; and only a short time before the seventh angel pours out his vial into the air; and a great voice comes out of the temple of heaven, from the throne, saying,-it is done; when immediately all nations will be shaken and convulsed, and Great Babylon comes up in remembrance before God; -at this momentous crisis, the prophet hears the voice of the Son of God, interrupting the process of the prophetical scenery, and thus addressing the church, existing in this awful interval, that is, the present period, and saying, 'Behold, I come as a thief, suddenly, in an hour when I am not expected; lift up your eyes, regard with deep and devout attention those indications which announce my coming, for blessed is he who thus watcheth and keepeth his garments, lest he walk naked, and they see his shame. He shall be preserved in the midst of those calamities, which shall overwhelm the wicked. A place of safety shall be opened unto him in the day of trouble; he shall enter into the chambers, close the the doors upon him, and there be protected under the shadow of my wing, until the indignation be accomplished.'

Christian at this crisis. Isai. xxvi. 20, 21. Loyalty, patriotism, submission to the powers that be, and a separation from the collision of all political parties, are incumbent duties of the devoted disciples of the Lord Jesus at this crisis .-While the ancient prophets, in their official characters, lifted up their voices, like trumpets, against the traesgression of the people, and the

Such is the blessedness promised to the watchful

prisonment and martyrdom. This is the spirit the present crisis. which Christianity inculcates upon the subjects Whatever may be the conduct of our rulers, fire was permitted to fall from heaven and overwhich Christianity inculcates upon the sabjects of this world, in or the nation at large; whatever hardness of whelm its rebellious multitudes in a deluge of Contrast between Protestantism and every page. Fear God, and honor the king, heart, impenitence, and insensibility to impend. flame; He will hide them under the shadow of is an express command, that cannot be misun- ing judgments, may prevail in the world, or in his wings, in the secret place of his pavilion, derstood, and admits of no evasion. Let every the church, and whether a proclamation for a and give the ministers of his providence charge soul be subject to the higher powers; for there general fast should be issued from the throne To conclude,—All the prophets of the Old Your courteous reply demands my kind atis no power but of God; the powers that be are or not; it is right, and meet, and the bounden over them, to keep them in all their ways. . . tention. As the 'change of sentiment' I reordained of God. Whosoever resisteth the power duty of all real Christians, to weep in secret, Testament, and the prophets of the Apocalypse, ferred to, in respect to baptism, &c., is not, in

and kindness for insults, injuries and cruelties. which had the ink-horn by his side, reported the the nations willing in the day of thy power; go guilty of all. For he that said, Do not commit These are the weapons by which we fight; and matter, saying, I have done as thou hast command- forth from conquering, still to conquer, until thy adultery, said also, Do not kill. Now, if thou be it known unto you, O ye rulers of the earth, that by these weapons we shall overcome.'-Gibbon, Voltaire, and other Infidel historians, we not fear will be executed upon London in the lay his coming? Why tarry the wheels of his the maintains, and, in what sense, he who offends condemn this spirit as mean and pusillanimous, which they ascribe to the degrading genius of day of her visitation? If such calamities befell chariot? Behold, saith the Lord, I come quickly. in one point, is guilty of all. He does not say, Christianity. But happy would it have been for the world, and the church, had she always been of his inheritance, this peculiar treasure, what may animated by this spirit. Here is true dignity,— not be the desolation of the English nation in that here is genuine heroism :-

. The passive hero, that sits down inactive,

the faith which they persecuted. Let us be set his mark upon righteous Lot, amidst the extremely threatening. We shall keep our readers of moral precepts. I plead for no recognition

These principles are embodied, and this spirit gate, which lieth towards the north side of the light of the sun, and the light of one day is past. I do not believe it. Do you believe animates remulian's famous apology, addressed city, and every man a slaughter weapon in his shall be as the light of seven days; the veil shall that my present hope of salvation is therefore to the Emperor and Roman Senate. After mentioning the numbers, talents, wealth, and influence of Christians, in all the provinces of the empire, from which the Senate might have in. and they went in, and stood by the side of the nations—Jews and Gentiles, turning to the Lord, Son of God as the Savior of a lost world? Does empire, from which the Senate might have in-ferred the formidable resistance which they brazen altar. And the glory of the God of Is-as the heart of one man, shall behold his glory, it equally concern the glory of God? Do you ferred the formidable resistance which they might offer, even to the government; and, as some suppose, shake even the foundations of the some suppose, shake even the foundations of the some suppose, shake even the foundations of the empire: he then adds, with an address peculiar called to the man clothed with linen, which had his glory; heavenly love, and peace, and harempire: he then adds, with an address peculiar the writer's ink-horn by his side, and the Lord mony, shall reign in every bosom; discord shall entirely on our own virtue and goodness for to himself, in words to this effect: But our the writer strate and goodness for master is the Prince of Peace; he disarms his said unto him, go through the midst of the city, cease among individuals, and nations shall learn entirely on our own virtue and goodness for master is the Prince of Peace; he disarms his said unto him, go through the midst of the city, master is the Prince of Peace; ne disarms his said unto fifth, go through the findst of the city, war no more; 'all seasons shall be woven into the word baptism means immersion, as dishonorspear from the hand of Ephraim; strikes the that sigh, and that cry, for all the abominations one, and that one season an eternal spring; the able to God, and as fatal to the human soul, as spear from the hand of Ephraim; strikes the battle-bow from the hand of Judah; and throws that are done in the midst thereof. And to the wolf shall dwell with the lamb, the leopard shall lie down with the kid, the cow and the bear shall lie down with the kid, the cow and the bear shall and not submitting to the righteousness of God? the warfike charlot into the fire. You send us others he said, in find hearing, go you after the lies and gallies; we go, after the ex. through the city, and smite: let not your eyes feed together, the lion shall eat straw like the You affirm that 'neither truth nor charity alample of the fathers of our faith, not knowing spare, neither have ye pity, but come not near ox, the sucking child shall play with the asp, the low us to discriminate between one truth and ample of the lathers of our faith, not knowing spare, hertifer have ye pity, but come not head weaned child shall run in and out of the cocka- another, between the essential importance of whither we go;—you plunder us of our poss- any one upon whom is the that and organ at trice den; they shall not hurt nor destroy in this God's commands.' If so, you and I, brother, essions, and reduce us from wealth or compe my satisfactory. And I came to pass, while they holy mountain, or empire of love, for the knowl-tence, to want and beggary, but we suffer the were slaying, and I was left, that I fell upon my holy mountain, or empire of love, for the knowl-can have no more christian fellowship with spoiling of our goods joyfully, knowing that in face, and cried, and said, Ah, Lord God! wilt edge of the Lord, and the glory of the Lord, each other, than we can with an athespoiling of our goods joyiully, knowing that in lace, and cried, and said, All, Lord Cod with shall cover the earth as the waters cover the list. I must not 'discriminate between' the error substance;—you expose us on your public ing out of thy fury upon Jerusalem? Then sea. theatres, to be torn to pieces by wild beasts, as said he unto me, the iniquity of the house of Isthe offscouring of all things, but we murmur not; rael is exceeding great, the land is full of per. of that day! Arise, Oh, King of Grace, arise! lowship with a person. Is it so? Do you not you nail us to the cross, in this glory, for thus verseness; for they say the Lord hath forsaken Gird thy sword upon thy thigh, O most Mighty, perceive that your affirmation subverts the docour master suffered;—you consign us to the large and the Lord seeth not. And as for with thy glory and majesty, ascend thy chariot trine of christian forbearance? But you quote darkness and the stench of the dungeons, but me also, I will recompense their way upon their of salvation, and ride on prosperously, because James to prove it. 'Whosoever shall keep the we return good for evil, blessing for cursing, head. And behold, the man clothed with linen, of meekness, truth, and righteousness; make whole law, and yet offend in one point, he is

ed me.'

And smiles beneath affliction's galling yoke, Outdoes a Casar's toil.'

Witness the gentleness, the sweetness of temper, the placid dignity, with which the first martyrs endured the severest torments, which struck their tormentors with astonishment, and often proved the means of converting them to deluge swept away its apostate myriads; who may of June. 'His Holiness,' it is said was extremely averse to performing the journey and ceremony, but he has been induced reluctantly is groaning under the most revolting groaning under the most revolting barbarities are practised upon the unfortunate people by kingly and priestly rule. There is nothing later from Turkey. The political horizon looks of discussion, as it refers to the violation are recognition.

the plain, and brought him out of Sodom ere the

resisteth the ordinance of God; for this cause mingling their prayers with their tears, over close their commissions, and take their leave of your opinion, necessary to conform your work resistent the ordinance of God; for this cause plays to conform your work pay you tribute also:—Render, therefore, to all the iniquities, and for the calamities of a guilty the church of God, amidst the glories of the to the Bible, I do not perceive the very obvious pay you tribute also:—Render, therefore, to all the bloie, I do not perceive the very obvious their dues; tribute to whom tribute is due; cus. land. Thus Jesus wept over Jerusalem, and Millenium: and amidst these glories I would reason' for not accepting the proposed change their dues; tribute to whom tribute is due; cus. said, 'Oh, that thou hadst known, at least in this close these lectures, and take my leave of you, of title. Be this as it may, I think that you are to whom honor. Stand aloof from party con. the day of thy visitation, the things that belong my dear brethren, this evening. This is the resflict; link not yourselves with the infidels of the to thy peace, but now they are hid from thine titution of all things of which all the prophets can prove that protesting against Popery (which age; for what communion has light with dark- eyes.' Permit me to remind you of the promise have spoken since the world began, and of which is the proper definition of the term 'Protestantage; for what communion has light with dark. of of divine and signal protection, made to the transported in the visons of the Almighty through ism') is opposed to 'the gospel.' The 'errors' he that believeth with an Infidel? Flee the pre. weeping remnant, amidst imminent dangers, and revolving ages to this blessed consummation, of Protestants constitute an objection to the term ne that believeth with an infider: Free the prefor God; bear an honest testimony against the aware, we may be called to witness in this predictions, sung in strains of heavenly harevils of the day; but let it be in the spirit of country. You will find it recorded in the third mony; to which the rise and fall, the convultism. your divine Master, who was holy, and harmless, chapter of Ezekiel's prophecy:—'I looked,' sions and revolutions, of kingdoms and empires, You ask, 'Can you tell our readers where your divine Master, who was noty, and narmness, chapter of Ezekiel, and behold, an hand are all subordinate, and in which they will all they may find truth that least concerns the glory and underned, and separate from sintlers, who says the propert Electric, and believe, and log aroll of terminate; for which all nature stands,—the sun of God—truths that are not vital?' My refeuncomplaining, and marking the way with blood; parchment was therein, and he spread it before rules the day, and the moon and stars govern rence was to truths which most concern the who besought the weeping daughters of Jerusa me, and it was written within and without; and the night, the earth performs its annual and diglory of God.' I also used the term 'vital lem not to weep for him, but for the calamities there was written therein lamentation, and urnal course, tide ebbs and flows, and the stars truths,' i. e., truths essential to spiritual and that were coming upon the nation; and who mourning, and wee. Then said he unto me, of heaven move in their respective spheres; eternal life. I affirm the importance of all spent his last breath in prayers and apologies for hast thou read this, O son of man? Is it a light for which the whole creation, laden with the truth. No truth is non-essential. All truth is his infidel murderers. By exemplifying such thing that they have committed all these abomia spirit, you will most effectually advance the nations, and filled the land with violence, and 'groans and travails in pain together until now;' the knowledge and belief of all the truth in the good of your country, and the triumph of your have returned to provoke me to anger? There- and for which the Divine Majesty became in- holy Scriptures is not essential to spiritual and Redemer's kingdom. Love is omnipotent, and fore, I will deal in fury: my eye shall not spare, carnate, veiled his glory, died, rose again, and eternal life. I affirm that by the knowledge, by the mighty power of the spirit of love, the neither will I have pity; and though they may ascended in human nature to the throne of subelief and practice of some truths, we glorify apostolic church achieved all its glorious con. cry in my ear with a loud voice, yet will I not preme and universal dominion, to direct, conquests. And the Christian church, during a con. hear them. He cried also in mine ears with a trol, and overrule, all events, until the mystery truths; i. e., that some truths are of more imquests. And the Christian church, during a considerable period after the apostolic age, acted upon the same holy principle, and displayed the same lovely spirit.

He cried also in mine ears with a considerable and unfolded. Then the Lord of hosts himself shall reign upon Mount Zion, and in Jerusalem, before his ancients brother mean to deny these propositions? Sup-These principles are embodied, and this spirit behold, six men came from the way of the higher gloriously. The light of the moon shall be as pose you believe that the thousand years' reign

> loyal subjects surpass in number and in bril- commit no adultery, yet if thou kill, thou art be-If such judgment were inflicted upon Jerusalem, liancy the drops of morning dew. Come, Lord come a transgressor of the law.' James ii. 10, 11. the city of the living God, what vengeance may Jesus, Come quickly; why does my Lord de- The last clause teaches us the principle the apos-

careful to maintain and exemplify this spirit at deep and desperate wickedness of the cities of advised of events in Europeand the East.

Communications.

the Gospel.

BRO. GREW TO BRO. CATLIN.

If thou kill, thou hast committed adultery, but thou art become a transgressor of the law, and day? and if judgment begin amongst us, as it length decided on that the Pope is to go to Paris to of the whole law, i. e. death. The very exdid amongst them, with the house of God, what crown Louis Napoleon-which event will probably pression, 'if thou commit no adultery,' proves shall be the end of those who obey not the gos. take place in May or June. 'His Holiness,' it is that he did not consider the man who only killed

of any immoral man as a christian. I plead for

weak [i. e. erroneous] in the faith receive ye.' be saved?

plain commands." Here, my brother, you admit same judgment, and to speak the same thing, is rious gospel of the blessed God. you affirm it to be baptism. If, however, you which is not essential to salvation.

the godly misunderstand. Such are the precepts heaven—all who are not united in the same judgment and speak the same thing, and all who are tians misunderstand the command not to let any not baptized, abide in death—have not the love man judge them in respect to an holy day or the of God in them—shall not inherit the kingdom Sabbath days, allowing themselves to be con- of God, and are exposed to the fury of the Lord, demned if they do not still keep up the old you will have sustained your reasoning and 'shadow' of the Sabbath day. Others misunder- your position. Can you do it? sition. These few I give as specimen cases.— on the part of erring man, is admissible.

tween the importance of God's commands'?— who are baptized. They love and obey God expired. Empire after empire has been launched Brn. Sheldon and Lyon visited us a short

obedience to the Divine command, 'Him that is than some real christians who are baptized, will lieved the gospel, but had conscientious scru-

follows, if you are right, that the apostle was sential to salvation than mine in the word of the putting on Christ, BUT BY BAPTISM. knowledge of the divine unity, or of days and of our enemies,' to use hospitality,' to pray,' and and salvation asunder.' Faith and love cermeats, &c., subjects of christian forbearance. to 'set our affection on things above,' made no tainly precede gospel baptism, and are insepar-It is true, indeed, that all our Father has re more essential to our salvation, in the book of able. Do you not say, that he who believes and vealed in his Word, of doctrine, precepts, ordiGod, than our union in judgment and speaking loves, will not be saved, except he is baptized? nances, prophecies, &c., demands 'our regard the same thing relative to every revealed truth? Or will you say that no man believes in the Saand obedience. It is an important fact, how- The fact is, that each of your requirements are vior and loves him who misunderstands the orever, that God himself has made the knowledge and obedience of some truths essential to our oracles. 1. He that leveth not his brother. and obedience of some truths essential to our oracles. 1. He that loveth not his brother, if you will escape the charge. Is not such an escape as emigration affords, must be closed spiritual and eternal life, and that he has not abideth in death.' 1 John iii. 14. 2. Whose affirmation manifestly untrue? made the knowledge of all truths thus essential. hath this world's good, and seeth his brother To say that faith and love necessarily produce against the wretched people, before the requisite. There are doctrines which cannot be disbelieved have need, and shutteth up his bowels of comand precepts which cannot be disobeyed, if the passion from him, how dwelleth the love of God say and prove, that these graces, necessarily proheart is right with God. Such are the doctrines in him?' No covetous' man 'shall inherit the duce a correct understanding of baptism, which more frequently and keenly; the gallows must of repentance and faith and the precepts to love kingdom of God.' 1 Cor. vi. 10. 3. 'Pour out you have not done. The difference between have its mob at a meal; the fires of persecution God and one another. There are also doctrines thy fury upon the families that call not on thy Jesus Christ (whose example you plead in your must have their holocaust, before the people of and precepts which may be misunderstood, when name.' Jer. x. 25. Prayer is the breath of the vindication) and yourself in this case, is this: the heart is right with God. Such is the docspiritual life. Such life cannot exist without it.

Our Lord has put baptism in the chain of duties,
All this is the work of Kings and not of the peotrine of divine unity, which Trinitarians really, The man who does not pray is a practical atheral and you have put it in the chain of things essential.

All this is the work of Kings and not of the people. Tyrants, not patriots, prepare and accelin theory, deny, without intending to do so.— ist. 4. 'To be carnally minded is death; but tial to salvation, which he has not. It is not erate revolutions.

Others might be adduced.

It is important, however, to observe, that no wilful disobedience of any, even the least divine command, can be considered a matter of this. You admit that 'the pure in heart shall created for families that blessed thing, a Chrishave landed a cargo of slaves on the coast of Braforbearance by the christian church, as it evinces see God.' Then, to prove that baptism is estimated a cargo of slaves on the coast of Brazilian a rebellious disposition of heart towards God. sential to salvation, you remark that the best ing benevolent institutions, open and expansive,

Government deals very summarily with the slave My brother's question, 'Can you teil our read- evidence of purity of heart is that we love God to spring up as with the wand of enchantment? traders. ers where they may find truth that least con- and obey his word.' Does not your intelligent What sort of a book is this, that even the winds cerns the glory of God? may be considered in mind perceive that this does not prove the point, and waves of human passion obey it? What Bro. S. Avers, Worcester, Mass., writes: connection with our blessed Lord's words, 'Who- and that, in order to do so, you must prove that other engine of social improvement has operated Bro. White still ministers to us after a godly soever shall break one of the LEAST of these no man can be pure in heart except he is bap- so long, and yet lost none of its virtue? Since sort, We are also refreshed by others from mandments,' &c., 'he shall be called the least tized? I repeat the fact, that some of the unit appeared, many boasted plans of amelioration abroad occasionally, by way of remembrance of in the kingdom.' &c. Matt. v. 19. I ask now, baptized give more of the very evidence you re- have been tried and failed, many codes of juris- those promises pertaining to the Kingdom and if the Savior does not himself 'discriminate be- quire of purity of heart, than some christians prudence have arisen, and run their course, and Age to come.

this sin of ignorance is fatal to his salvation.

You remark, "It is sufficient for my faith to read, he became the author of salvation to all read, he became the author of salvation to all reference.

There is a goodly number here its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—favorable to that reign. Finally, we are all desirous of a better knowledge of the Bible, and read. 'he became the author of salvation to all quired it as essential to salvation. In reference spirit—and smoothing the pillow of death. Can to be more spiritual, that we may be prepared them that obey him.'" Why, then, I ask, do to Luke vii. 29, 30, you ask, 'What meaneth such a book be the offspring of human genius? for the coming King, when he shall appear in

ples about baptism; but that they rejected the You remark, "There is a vast difference between having a conscience about eating certain the way of tween having a conscience about eating certain sider what [I] have written, is cheerfully comsalvation) against themselves, and therefore the salvation against themselves, and therefore

Such, also, is the doctrine of immortality only to be spiritually minded is life and peace.' sufficient for you to adduce the divine testimony. The Emperor of Austria, the atomic des-He that believeth and is baptized shall be saved, potisms of Germany, the Pope and King

Yours, for the truth, HENRY GREW.

The Bible.

stand the imperative command to women to

This is the 'criterion' you ask for, by which sed by humble men, in a rude age, when art and tunely, and Tarquin was the last of the kings. 'keep silence in the congregations.' Others we are 'to judge of the essential commands,' i. science were but in their childhood, has exerted *keep silence in the congregations. Others we are to judge of the essential commands, it more influence on the human mind and on the e., essential to salvation. Whatever things the more influence on the human mind and on the The Brazilian Slave Trade.—According to sing it to be a spiritual matter, or baptism of the Holy Spirit, and others believing that sprinkling order to have life, or to have any inheritance in together? Whence comes it that this book has in infancy, by their parents, answers the requithe kingdom of God, no addition or diminution, achieved such marvelous changes in the opinions of mankind—has banished idol worship— In the year 1851 the number was reduced to 3, on the part of erring man, is admissible.

If my theory 'looks loose' to my brother, I has abolished infanticide—has put down poly
287, of which 1,006 were captured by Brazilian upon the tide of time, and gone down, leaving time since, and gave us good discourses on the who repents, and yet is not baptized, 'is a trans. So to prove that I do not leave John's testi- no traces upon the waters. But this book is still Age to come, much to the comfort of some of gressor of the law'; but this does not prove that mony 'standing in the majesty of truth,' it is going about doing good, leavening society with the saints here. There is a goodly number here you not admit that those persons which are not baptized, who, on the whole, are more obedient this Scripture? I reply, it meaneth not that Does not the vastness of its effects demonstrate the Pharisees and Lawyers loved God and be-the excellency of the power to be of God?

The European Reaction.

meats, (you might have added keeping days,) or plied with. I have written, substantially, that were 'not baptized of him.' Verily, they 'found political condition of Europe is in the highest being 'in some degree erroneous on the doc- actual obedience to the requisitions, to be per- out' no 'other way,' neither have I, brother, degree satisfactory. The propensity of Frenchtrine of divine unity, and disobeying God's fect as our Father in heaven, to be united in the any other way of being saved, than the glocuriosity. France is passive, because the whole the very principle of discrimination which I adnot essential to salvation. Do you affirm that it
You state what my sentiments do not imply,
popular attention is absorbed by the antics of vocate. You admit the divine unity to be a is? Do you affirm, that either you or I must go when you represent me as replying to our Lord's the strange performer, who succeeds in diversitruth. Do you not also admit that it is a plain to eternal perdition, unless we speak the same words. Mark xvi. 16. 'Yes Lord, this is one fying his performance by effects so grand and truth, that 'God hath created [meats] to be rething respecting the millenial reign and the imceived with thanksgiving, and that 'nothing is portance of baptism? If you have confidence tial mean to the end, but it is not the only or essential mean to the end.' I say no such thing. I ceived with thanksgiving, and that 'nothing is to be refused,' &c. 1 Tim. iv. 3, 4. Yet you discriminate between the importance of a cordiscriminate between the importance of baptism? If you have confidence in your principle, shrink not from its legitimate consequences.

The rejective description of the large which is a determinate between the importance of a cordiscriminate between the importance of a cordinate between the cordinat rect knowledge of the divine unity and the importance of a correct knowledge of baptism.—
portance of a correct knowledge of baptism.—
You say there is a vast difference. Which is indeed essential to salvation, must not be conformal to the end. I amrm what he amrms, that he that believeth shall not be damned, (condemned). It will be quite early enough brother, for you and I to affirm that he who is not bapting.

The affair of Milan, which we have Austral to the end. I amrm what he amrms, that he that believeth shall not be damned, (condemned). It will be quite early enough brother, for you and I to affirm that he who is not bapting.

The affair of Milan, which we have Austral to the end. I amrm what he amrms, that he that believeth shall not be damned, (condemned). It will be quite early enough brother, before he has been called to as fresh and fair a condemned. I amrm what he amrms, that he that believeth shall not be damned, (condemned). It will be quite early enough brother, before he has been called to as fresh and fair a condemned. I amrm what he amrms, that he that believeth shall not be damned, (condemned). It will be quite early enough brother, before he has been called to as fresh and fair a condemned. I amrm what he amrms, that he that believeth shall not be damned, (condemned). It will be quite early enough brother, before he has been called to as fresh and fair a condemned. the most important remains for you to prove, if founded with the actual knowledge of all duty, zed shall be damned, when our Lord affirms it. one. The affair of Milan, which we have Aus-I wish to adopt no 'convenient method of trian authority for believing to be no more than can prove it, you cannot deny that it is a divine In order to maintain your position, you 'select meeting different points' which is not truthful. a street riot, is sending throngs to the gallows. 'precept' that we should believe that 'God is four' divine 'requirements,' which you think, If my brother finds my method rather inconveone': and as you 'claim that each divine ordion my principle, may be equally affirmed to be nient for his theory, all he has to do is to prove

Terror reigns with unparalleled violence along nance and precept is entitled alike to our regard not essential to salvation as those I have addit illogical. Prove then, if you can, that there and obedience, in order to prove that ignorance duced. The correctness of this must be alof any cannot be a subject of forbearance; it lowed, if your examples are made no more esfollows, if you are right, that the apostle was sential to salvation than mine in the word of the putting on Christ purpose of Christ purpo wrong, in making the want of a correct knowledge of the divine unity, or of days and of our enemies. 'to use hospitality,' to pray,' and and salvation assurder.' Faith, and love car.

The picture is an ensemble of gloom and des-

society will not turn successfully upon its op-

wicked, that death destroys all consciousness, Now, brother, when you have adduced pasfor this does not contain all you affirm. You Bomba, are doing that for the regeneration and that Jesus will reign personally on the earth, sages of inspired truth, which as plainly teach affirm, substantially, that he who is not baptized of Europe, which patriotism could not accom-&c., &c. There are precepts which some of that all who are not perfect as their Father in shall be lost. This, therefore, you are bound plish. The seed must reach the extreme of decay, before it be quickened. And it is for this. reason that the true thinker will look for satisfaction at the suicidal policy of kingcraft, and expect the revulsion. When the fuel is ready, a spark will kindle it. The abuse of the centurion's daughter was the smallest of the evils the Romans groaned beneath; but it occurred oppor-

ROCHESTER, SATURDAY, APRIL 2, 1863.

THE GOSPEL.

claim our attention. The Jew supposed the Levit
2. The typical argument necessarily places the that there is a perfecting of the glorious work he attempt to assassinate the Emperor of Austria was

tion of the inspired Psalmist was made when the in was the candlestick, and the table, and the shew-Levitical priesthood was in its highest state of perfection and glory, and as it specifically speaks of the second vail, the tabernacle which is called the Who can for a moment object to such an Age, would do everything in his power for the subjection

has been in force from the termination of the Levitical order at the first advent of Christ, to the present time. Or in other words, that Christ officers and the Christ of the Christ present time. Or in other words, that Christ offi all?! No; for only a very small part of his service was bend to justify any hypothesis: they are as immutable during the gospel age, performed before going into and coming out of the ble as the Eternal is unchangeable. Well, what of far greater importance. The Times certainly and that when that age shall close his priestly most Holy place; as will be seen by the following are these important facts? It is a fact that God is not an organ of the English ministry—in proof functions will end, and he will then assume the office of King. Some suppose that he now fills the
fice of King. Some suppose that he now fills the
And there shall be no man in the tabernacle of
Priest after the order of Melchisedek, (Ps. cx. hostility to Lord Palmerston; but, in its disserta-

ing of the subjection of beasts to the reign of upon it with his finger seven times, and cleanse it, future time; and what time will that be? 'THE Turkey cannot be successful except the invaders Christ, but this does not deprive us of the use of and hallow it from the uncleanness of the children WORLD TO COME, WHEREOF WE SPEAK.' cross the Danube in the autumn, because the state the evidence furnished on that specific point, to of Israel. And when he hath made an end of reprove that the priesthood is in the future, for the conciling the holy place, and the tabernacle of the whole epistle is one unbroken and unansweiable ar congregation, and the altar, he shall bring the live gument to prove that the eveslasting kingdom goat: and Aaron shall lay both his hands upon the which cannot be shaken, will be realized in the age head of the live goat, and confess over him all the To our Patrons.—If any person will remit to of grain and wheat necessary for the invading army, to come. Heb. xii. 28. Wherefore we receiving iniquities of the children of Israel, and all their us two Dollars, we will send the NEXT VOLUME but which are immediately exported, unless some a kingdom, &c. Wherefore, for which reasons in all their sins, putting them upon of the Harbinger and the REMAINING NUMBERS OF such extraordinary demand arises for them at home. already given in the preceding argument. The the head of the goat, and shall send him away by THE PRESENT VOLUME from the time when the re aiready given in the preceding argument. The head of the goat, and shall see the hingdom which cannot be shaken or moved when it the hand of a fit man into the wilderness. And mittance shall be received. Ten numbers more overcome by the change of seasons, we shall see the hall come, was the ultimate object of all the aposof the's reasoning in the twelve preceding chapters.

All his arguments center on this one great and in the wilderness. And Aaron shall come into the pers you will receive. This, we think, is a liberal in the wilderness. glorious object, hence if one of them terminates in tabernacle of the congregation, and shall put off the offer, and all will do well to avail themselves of it tabernacle of the congregation, and shall put off the offer, and all will do well to avail themselves of it the world to come, all necessarily must. That linen garments which he put on when he went into who desire to subscribe for the Harbinger. Will reference to the Turkish question, can have the world to come, all necessarily must. more than one does clearly terminate there, we have the holy place, and shall leave them there: And our friends and agents see what can be done? shown in our previous articles. The subjection of he shall wash his flesh with water in the holy place, the animal creation we are expressly told in the and put on his garments, and come forth, and offer second chapter will be in the 'world to come,' the people, and make an atonement for himself, and for the people, and make an atonement for himself, and for the people, and make an atonement for himself, and for the people.'

The Watchman for March 22 makes a very ment of Turkey, a course by which more powerful warm 'request' that we should give the real name nations than the Turks would come into the post of 'Cosmopolite.' This we would cheerfully do, if the people.' ant promised in the eighth chapter is to be made after Now, we seriously ask the objector, will there the Redeemer comes to Zion-Rom. xi.; the heathe Redeemer comes to Zion-Rom. xi.; the heavenum through Turkey, or that France venly city and better country looked for by Abraham type? Your better judgment promp's you to give well the ancient worthing snoken of in the 11th an efficient worthing snoken of in the 11th and 11th an efficient worthing snoken of in the 11th and 11th a chapter, are to be realized after their resurrection high priest, in the type, offered a sacrifice for him. chapter, are to be realized after their resurrection high priest, in the type, offered a sacrifice for him. from the dead; and the kingdom which cannot be self and the people, once a year, and as often went moved, promised in the twelfth chapter, is located in the twelfth chapter. moved, promised in the twelfth chapter, is located after the heavens and earth shall be once more shaken. In view of these facts, we ask, where would reason lead us to conclude the priesthood under consideration will be witnessed. The answer would reason lead us to conclude the priesthood under consideration will be witnessed. The answer would reason lead us to conclude the priesthood under consideration will be witnessed. The answer would reason lead us to conclude the priesthood under consideration will be witnessed. The answer we will do all we can to induce ed thereby. The Congress of Paris, therefore, him to recall them, and make all the amends that the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But why is Elder T. so ready to break his silence in the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But why is Elder T. so ready to break his silence in the principles of christian kindness demand. But why is Elder T. so ready to break his silence in the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result in a strengthening of the principles of christian kindness demand. But will be more likely to result would reacon lead us to conclude the prestudout typical most froit place, viz., neaven user—
under consideration will be witnessed? The answer
Heb. ix. 24. You also believe that as the High is, where the other blessings will be realized, viz., Priest in the type, came out of the Most Holy correct the wrongs he has done us?

The Harbinger & Advocate. upon his throne'—Zech. vi. 13. His throne will be and will you not admit that, as the High Priest in the kingdom will be in the type of the kingdom. The kingdom will be in the the type, after he came out of the typical Holy Under this head the editor of the New York in the singuoin. The singuoin will be King and Priest place, made an atonement for the faltar, made Times in his paper for March 25, re-affirms every on his throne. Therefore his office as King and the offering of the scape goat, and offered his statement heretofore made by that journal concernon his throne. Increment the fulfilled in the 'world to come,' or burnt offerings' to 'make an atonement for himself ing the demands of Austria upon Turkey, and of future dispensation. No sophistry of bewildered and for the people,'-so Christ, the great antitypi mortals can invalidate this conclusion, which is cal High Priest, after he shall leave theaven it. He remarks—these demands were just as excessive morials can invalidate this conclusion, that it is self, the antitypical Holy place, and take his seat and arbitrary as we stated them to be, and the anmony— Christ being come an high priest of good as King and Priest on the throne of David, will swer of the Turk was quite as decided and defiant. PAUL's argument on the Levitical and the Mel things to come.' Heb. ix. 11. Mark! he has a also perform certain works pertaining to his priestly But, after Count Leiningen had departed from Austrians. chisedec priesthoods in the fifth, sixth and seventh work to perform as High Priest after he shall come office? Whether you admit it or not, such, doubt tria upon his mission—while on his way from

erally admit that a change in the priesthood has into the second went the high priest alone once lieve it. been made from the Levitical to the Melchisedec every year, not without blood, which he effered for 3. Another evidence which we offer to prove that order. They also hold that the Melchisedec order himself, and for the errors of the people.'—Heb. ix. Christ's Melchisedek priesthood will be fulfilled in

is, where the other classings will be realized, viz., in the world to come, it the kingdom under the reign of Christ, when he shall be King and Priest on his throne, as predicted by Zechariah—He shall sit and rule upon his throne; and shall be a priest of those who love his appearing. Heb. ix. 28.—

It cannot be defied that a crisis is fast developing in the Eist, and it is of exceeding importance that the world to come, it the kingdom under the place and blessed the waiting people, so Christ the United States Government should send to Continuous the antitype, will come again, to the joy wishes to know the address of William P. Green.

Stantinople a statesman, and not a politician.

ical priesthood was unchangeable, perpetual and fulfilment of an important part of the priestly ofendless. In reference to this mistaken conclusion, fice of Christ in the future age, after he shall have great High Priest has already entered into heaven, Hungary all arose like frightful phantoms before Paul inquires, 'If therefore perfection were by the taken his seat on the throne of his father David. and the time is near when he will come again, and the despots who hour'y fear the retributive justice Levitical priesthood, (for under it the people re- This argument is briefly noticed by Paul in the enter upon the glorious work of his Priestly as well of their outraged people. In consequence of these ceived the law,) what further need was there that night chapter of Hebrews where the tabernacle as Kingly office. Then, (as in the type, the sins combined and threatening indications, Austria at another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?' among the types or figures of the future true tab goat into a land not inhabited,) will the gracious longer insisted upon the absolute cession of Klek Heb. vii. 2. This evidence serves a double purpose. First, it shows that the Jews did hold that Verse 23. This will not be disputed, but all christthe institutions of their law were unchangeable is ns will admit that the Jewish high priest and his 12;) and then, in him, will 'all nations be blessed.' that the laws of Turkey were sufficient for the proand endless. Secondly, that they were mistaken, work were typical of Christ and his priestly work. It will be an age of perfection of worship, such as tection of Christians within her borders. The and that a change of dispensation was contem- To learn then, what the work of Christ as high no other age has ever witnessed; for Christ will Turks, on their side, avowed their readiness to pay plated in the wise and immutable purpose of God. priest is, we must ascertain what were the offices personally preside over the whole, and his subordi-This last point is confirmed by the following testi- of the Jewish high priest. This we can do, at least nate priests will perfectly and joy fully submit to his ed and proven. They yielded to Austia in one point mony: 'After the similitude of Melchisedec there in part, from the following description given of it wise directions. The worship of God will then be only—they agreed that the Hungarian officers in after the order of Melchisedec.' Verses 15, 17. The Then verily the first covenant had also ordinantention of the world, for then 'all the ends of the the frontier provinces of Turkey, adjoining Austria. last sentence is a quotation from Psalm cx. 4. ces or divine service, and a worldly sanctuary. world shall remember and turn unto the Lord, and As to Montenegro, the Turks knew very well Now the Jew should remember that this prediction and a state of the first where all the kindreds of the nations shall worship before that Omir Pasha was continuing his operations

another priestly order that should arise at a sub- Hollest of all; which had the golden censer, and such an order of priesthood, such worship, such of Montenegro—they promised to discontinue the quent period, then if he admits the truth of his own the ark of the covenant overlaid round about with universal submission to God, and such knowledge hostilities, but never acknowledged its indepenprophecies, he must acknowledge the force of the gold, wherein was the golden pot that had manna, and giory as this? No well informed person will dence, nor did Austria insist any further upon such apostle's argument, viz., that a change in the priest- and Aaaron's rod that budded, and the tables of the hood must take place; consequently the Levitical covenant; and over it the cherubims of glory shad- ardent soul will go out in fervent prayer, 'Let thy the news of the renewal of hostilities in Montenepriesthood could not be perpetual. owing the mercy seat; of which we cannot now kingdom come'; and O, give me a part in its ungro; and, although they report a defeat of the As we are not writing for the special benefit of speak particularly. Now when these things were told blessings! This is a part of the glad tidings, Turks, a few days will be very likely to show that unbelieving Hebrews, we will not argue this point thus ordained, the priests went always into the first or gospel of the kingdom, proclaimed by the learned the latter are the victors. It has been the habit of any further; for Gentiles, for whom we labor, gen tabernacle, accomplishing the service of God. But and inspired Paul; and blessed are those who be

(To be Continued.)

Com and the second towards gode he

the news of the settlement should reach him, he ways to defeat the Turks on paper; but the authen-

offices of Priest and King, and that his priestly office will terminate with the present dispensation, atorement in the holy place, until he come out, Zech. vi. 13. It is a fact that this immutable diplomacy. The Times forshadows the DESIGNS of That both of these positions are incorrect, and that and have made an atonement for himself, and for his promise has not yet been fulfilled, for Christ has Russia; and it is very probable that this question promise has not yet been fulfilled, for Christ has Russia; and it is very probable that this question promise has not yet been fulfilled, for Christ has household, and for all the course of the year—perhaps in not yet taken his seat upon HIS throne. Rev. iii. Christ is to init his night office of Priest King in the age to come is evi dent from several weighty considerations.

And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall the Lord, and make an atonement of the blood o these offices in the world to come. Heb. ii. 5. It of the goat, and put it upon the horns of the altar fact, if God's promise and oath do not fail, that wars of 1812 and 1829. The autumn is indicated round about. And he shall sprinkle of the blood Christ will be a 'Priest upon HIS throne,' in some as the time for this movement, because a war against of the roads at other seasons forbid; and the absence of granaries in Bulgaria make any warlike operations impossible, until the season of harvest in the Danubian provinces has provided the stores

sia, to permit their combination for the dismember-THE Watchman for March 22 makes a very ment of Turkey, a course by which more powerful

It cannot be denied that a crisis is fast developing

DEATH WARRANT OF JESUS CHRIST. antiquity which have been brought to light by the Habor, and in the other cities of the Medes, where persevering researches of modern philosophy, none could have been more interesting to the philanthropist and believer, than the one we publish be- (Dr. Prideaux, vol. i., p. 134; also, Rollin's Hist.)

Nazareth shall suffer death on the cross.

1. Jesus is a seducer.

2. He is seditious.

3. He is the enemy of the law.

4. He calls himself falsely the Son of God.

5. He calls himself falsely the King of Israel.

titude bearing palm branches in their hands. Orders the first Centurion, Quilius Cornelius, to be broken, that it be not a people. lead him to the place of execution.

rich, to oppose the death of Jesus. The witnesses who signed the condemnation of

Jesus, are: 1. Daniel Robani, a Pharisee.

2. Joannus Rorobable.

3. Raphael Bobani.

4. Capet, a citizen.

the gate of Struenus.

The above sentence is engraved on a copper plate; on one side are written these words: 'A similar plate is sent to each tribe.'

It was found in an antique vase of white marble, the kingdom of Naples, in the year 1810, and was deaux, vol. i. p. 151; alo, Rolin's Hist.) discovered by the Commissioners of Arts of the B. C. 607. In the third year of Jehoiakim, king French armies. At the expedition of Naples, it of Judea, Nabopolassar, king of Babylon, finding

A SERMON.

And if any one is in doubt, they will be convinced he was again restored to his kingdom. . . . But

dom should be overthrown.

heir should come.

3. That it would then be given to him.

land of the Meles .- (Dr. Prideaux, vol. i., pp. 127, roads and invasions from every quarter, the Ammo. in those cities of the Medes by Tiglath Pilezer, all the other nations round about him, who had proves plainly that Media was then a province of subjected themselves to the Babylonish yoke, in-

chains, he shut him up in prison all his days, and Or the many interesting relics and fragments of carried the people into captivity, placing them in

Again: B. c. 677. Esarhaddon, after he had Chance, says the Courier des Etats Unis, has put settled all affairs in Syria, marched his army into into our hands the most imposing and interesting the land of Israel, and there taking captive all those God's wrath against him, by the mouth of the In the fifth month, on the seventh day of the judicial document to all Christians that ever has who were the remains of former captivity, and carbeen recorded in human annals, that is, the identical Death Warrant of our Lord Jesus Christ. The then, to prevent the land from becoming desolate, document was faithfully transcribed by the editor, in these words;

| A continued to block up Je- ing taken out all the vessels of the Lord, and gather the several and from Ava, and Hamath, and Sepharvaim, to rusalem; and, after three months, he came thither ered together all the riches that could be found. Sentence rendered by Pontius Pilate, acting Gov so the ten tribes of Israel, which had separated dwell in the cities of Samaria in their stead. And ernor of Lower Galilee, stating that Jesus of i om the house of David, were brought to a full and utter destruction, and never after recovered In the year seventeenth of the emperor Tiberius themselves again. For those who were thus car-Cæsar, and the 27th day of March, the city of the ried away, as well in this as in the former captiviholy Jerusalem. Anna and Caiphus being priests, ties, (excepting only some few, who, joining themsacrifiscators of the people of God. Pontius Pilate, selves to the Jews in the land of their captivity, re-Governor of Lower Galilee, setting in the Presidential Chair, of the Prætory, condemns Jesus of idolatry of the nations among whom they were Nazareth to die on the cross between two thieves-planted, to which they were too much addicted the great and notorious evidence of the people say- while in their own land, after a while, became wholly absorbed and swallowed up in them; and thenceforth, utterly losing their name, their lan- vessels of gold, which Solomon, king of Israel, had again to their own land, repaired these ruins, and guage, and their memorial, were never after any made in the temple of the Lord, and carried them to built again the holy city and temple. (See the more spoken of. (See Dr. Prideaux, vol. i., p. 150; also, Rollin's Hist.) And then was fulfilled the prophecy which was spoken by Isaiah, in the 6. He entered into the temple, followed by a multhat, within threescore and five years shall Ephraim

Esarhaddon, after he had thus possessed himself Forbids any person, whomsoever, either poor or of the land of Israel, sent some of his princes, with part of his army, into Judea, to reduce that country also under his subjection; who, having vanquished Manasseh in battle, and taken him, bid in a thicket. of thorns, brought him prisoner to Esarhaddon, who bound him in fetters, and carried him to Babylon, bound him in fetters, and carried him to Babylon, brought him prisoner to Esarhaddon, who mighty men of valor he recruited his army, and the to Jerusalem, and after three months, he was enawhere, his chains and his prison having brought him Jesus shall go out of the city of Jerusalem by with he had sinned against the Lord his God, he to himself, and a due sense of his great sin, where- building at Babylon. in his afflictions, greatly bumbled himself before the house of Aaron. him; whereon, God being entreated of by him, he turned the heart of the king of Babylon towards him, so that, upon a treaty, he was restored to his

was enclosed in a box of ebony, as the sacristy of that, upon Necho, king of Egypt, taking of Carthe Chartem. The French translation was made the Chartem. by the Commissioners of Arts. The original is in him, and that he being old and infirm, was unable to march thither himself to reduce them; he took Nebuchadnezzar, his son, into partnership with him in the empire, and sent him with an army into "And thou, profane, wicked prince of Israel, whose Judea; (B. c. 706); and, having laid siege to Jeday is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low above him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right is and it shall be no more, until he come whose right is and it shall be no more, until he come whose right is and it shall be no more, until he come whose right is and it shall be no more, until he come whose right is the come whose right is come. carry him to Babylon. But he having humbled kingdom of Israel, as all expositors of note admit. come his tributary, and sworn allegiance to him, of his approaching doom ! he caused a great number of the Jews to be sent 2. That it should be no more until its rightful Daniel, Hanasiah, Misheal and Azariah. . . . Jesyria, entered Palestine with his atmy. . . Took by reason of other engagements, to come himself Habor, and Hara, and on the river Gozan, in the war upon him; which brought upon Jehoiakim in-128; also, Rollin's Hist.) The planting of Israel nites, the Moabites, the Syrians, the Arabians, and festing him with incursions, harassing him with After the death of Tiglath-Pileser, Salmaneser, depredations on every side; and thus they conhis son, took the throne, and in the eighth year of tinued to do for three years together, till at length. his reign, B. c. 721, Hoshea, king of Samaria, en in the eleventh year of his reign, (B. c. 599,) all tered into confederacy with the king of Egypt, parties joined together against him; they shut him hoping by his assistance to shake off the yoke of up in Jerusalem, where, in the prosecution of the Assyria; . . . Whereon, Salmaneser, in the he siege, having taken him prisoner in some sally (it ginning of the fourth year of Hezekiah, marched with his army against him, and having subdued all the country round, pent him up in Samaria, and there beseiged him three years; at the end of there beseiged him three years; at the end of which he took the city, and putting Hoshea in 18, 19.1 as the prophet Jeremish had fived at the subdivision of the fourth year of Hezekiah, marched may be supposed) which he made upon them, they ing pursued after, he was overtaken in the plains of Jericho; and all his army being scattered from him, he was taken prisoner, and carried to the king of Babylon, at Riblah in Syria, where he then resided; sephus, who was an eye-witness of its destruction make his escape over Jordan; but be ing pursued after, he was overtaken in the plains of Jericho; and all his army being scattered from him, he was taken prisoner, and carried to the king of Babylon, at Riblah in Syria, where he then resided; sephus, who was an eye-witness of its destruction. which he took the city, and putting Hoshea in 18, 19,) as the prophet Jeremiah had foretold, than who, having caused his sons, and all his princes tion by the Romans, will see a literal fulfilment

dust in the open air.

voked (Jer. xxii. 24-30) a very bitter declaration of he should die there! prophet Jeremiah, and it was as bitterly executed month, (towards the end of our July.) came Nobu-

one thousand, besides three thousand twenty and the Grecian kingdom, and the Roman kingdom. three, (Jer. lii. 28,) which had been carried away B. C 158. A league was entered into by the the year previous out of the open country, before Jews and Romans.

In this captivity (Ezek. xl. 1.) was carried away Hist., vol. iv. pp. 275-280.) returned unto him with repentance and prayer, and to Babylon, Ezekiel, the prophet, the son of Buzi, of At the birth of Christ, it was a time of universal

After this great carrying away of the Jews into captivity, (2 Kings xxiv. 17; 2 Chron. xxxvi. 11,)

But the time drew near, when our text was to the poorer sort of the people being still left in the the vengeance which he was to expect from the justice of the Lord his God, if he violated that fidelity which he had in his name sworn unto him. Micah, the prophet, foretold its overthrow, 780 they at length drew down upon Judah and Jerusa. the forest.'

last sitting down before it, about a year.

that of an ass, that is, to be cast forth into a place that were taken with him, to be slain before his of the greatest contempt, there to be consumed to face, commanded his eyes to be put out, and then bound him in fetters of brass, and sent him to Jehoiakim being dead, Jehoiachin, his son,) who Babylon, where he died: then was fulfilled he is also called Jeconiah and Coniah,) reigned in his prophecy of Ezekiel concerning him, (Ezek. xii. 13,) stead, who, doing evil in the sight of the Lord, in that he should be brought to Babylon in the land of the same manner as his father had done, this pro- the Chaldeans, yet be should not see the place, tho'

upon him. For, after Jehoiakim's death, the lien- zaradan, captain of the guards, (2 Kings xxv. 8tenants and governors of Nebuchadnezzar, still 17; Jer. lii. 12-23,) to Jerusalem; and after havrusalem; and, after three months, he came thither ered together all the riches that could be found, in person with his royal army, and caused the place either in the king's house, or in any of the other to be begirt with a close siege on every side; Je houses of the city, he did, on on the tenth day of the holachin, finding himself unable to defend it, went same month, pursuant to the command of his maswith his mother, and his princes and servants, and ter, set the temple and city on fire, and absolutely delivered himself into his hands. But he obtained consumed and destroyed them, overthrowing all the no other favor than to save his life; for, being im- walls, fortresses and towers, belonging thereto, and mediately put in chains, he was carried to Babylon, wholly razing and leveling to the ground every and there continued shut up in prison till the death building therein, till he had brought all to a thorough of Nebuchadnezzar, a period of thirty-seven years. and perfect desolation; and thus it continued for Nebuchaonezzar having made himself master of fifty-two years, until, by the favor of Cyrus, whom Jerusalem, (2 Kings xxiv. 13-16,) took thence all God raised up, according to his own eternal purthe treasures of the house of the Lord, and the pose! (Isa. xliv. 21-28; xlv. 1-4.) The Jews treasures of the king's house, and cut in pieces the being released from their captivity, and restored Babylon; and he carried thither a vast number of books of Nehemiah and Ezra, Dr. Prideaux, vol. i. captives, Jehoiachin, the king, his mother, and his pp. 169-215, & Rol. Hist.) But none have ever ocwives, and his officers, and princes, and all the cupied the throne of David, that has descended mighty men of valor, even to the number of ten through his sons; neither can it be by any one, thousand men, out of Jerusalem only, besides the until it shall be given to its rightful heir. Notsmiths, and the carpenters, and other artificers; withstanding the Jews were permitted to return to and, out of the rest of the land, of the mighty men their own land and build Jerusalem, yet they were seven thousand, and of the craftsmen and smiths oppressed by the Medo-Persian kingdom, also, by

artificers he employed in the carrying on of his bled to take it, and subject Judea to a Roman province. (Dr. Prideaux, vol. iv. pp. 95-98; Rollin's

peace; and Rome bore universal sway, and Judah

while excavating in the ancient city of Aquilla, in him, so that, upon a treaty, he was restored to his liberty, and returned to Jerusalem. (See Dr. Priland, Nebuchadnezzar made Mattaniah, the son of Josiah, and uncle of Jehoiachin, king over them, taking of him a solemn oath to be true and faithful unto him; and to engage him the more to be sc, 'There shall not be left here one stone upon anhe changed his name from Mattaniah to Zedekiah, which signifieth the justice of the Lord, intending, by this name, to put him continually in mind of

> Zedekiah, being thus made king, reigned eleven years before the work was accomplished. (Chap. years in Jerusalem; but his ways being evil in the iii. 12.) Therefore, shall Zion, for your sake, be sight of the Lord, consequently, he filled up the plowed as a field, and Jerusalem shall become beaps, neasure of the iniquities of his forefathers, that and the mountain of the house as the high place of

lem that terrible destruction in which his reign The prophet Moses, some 1521 years before the THE text contains a prophecy relative to the bimself to Nebuchadnezzar, and submitted to be- ended, not withstanding God faithfully warned bim event took place, brings to view the manner of the siege, and the character of the nation that should B. C. 590-588. In the pinth year of Zedekiah, do the work! Deut. xxviii. 49-55. 'The Lord by reading the chapter from which my text has been before Nebuchadnezzar removed from Jerusalem, (2 Kings xxv. 1; 2 Chron. xxvi. 17; Jer. xxxix. shall bring a nation against thee from far, from the 1: lii. 4/) Nebuchadnezzar, having drawn together end of the earth, as swift as the eagle flieth; a na-1. The prophet takes the position that this king. captive to Babylon; among the number of the chil- a great army out of all the nations under his do. tion whose tongue thou shalt not understand; a nadren that were carried away in this captivity, were minion, marched against him to punish him for his tion of fierce countenance, which shall not regard Daniel, Hanasiah, Misheal and Azariah. . . . Jehoiakim, after he had served the king of Babylon
three years, rehelled against him and refusion to 3. That it would then be given to him.

So far as the prophecy relates to the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month, (which was about the prophecy relates to the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month, (which was about the end of our December). Natural days are the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month, (which was about the end of our December). Natural days are the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month of the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month of the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month, (which was about the end of our December). Natural days are the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month of the subversion pay him any more tribute, renewed his confecteracy and the tenth day of the month, (which was about increase of thy kine, or flocks of thy sheep, until of the kingdom of Israel, it has had its literal ful.

filment. B. C. 735, Tiglath Pilezer, king of As.

with Pharaoh Necho, king of Egypt, in opposition the end of our December,) Nebuchadnezzar, with he have destroyed thee. And he shall besiege thee blockaded it up on every side. Pharaoh Hophra in all thy gates, until thy high and fenced walls a large number of the ten tribes as captives, and chastise him, sent orders to all his lieutenants carried them away, and settled them in Halah, and and governors of provinces in those parts to make army to the relief of Zedekiah, Nebuchadnezzar raised the siege of Jerusalem to march against throughout all thy land, which the Lord thy God him. But before he went on this expedition, (Jer. hath given thee. And thou shall eat, the fruit of lii. 29.) he sent all the captive Jews which he then thine own body, the flesh of thy sons, and of thy had in his camp, to Babylon, the number of which daughters, which the Lord thy God hath given were 832 persons. On the ninth day of the fourth thee, in the siege, and in the straintess, wherewith month of the eleventh year of the reign of Zede. thine enemies shall distress thee: So that the man kiah, (2 Kings xxv. 4,) Jerusalem was taken by that is tender among you, and very delicate, his the Chaldeans, after the siege had lasted from their the wife of his bosom, and toward the remnant of Zedekiah, with his men of war, fled away; and, having broken through the camp of the enemy, endeavored to make his escape over Jordan; but be-

of the prophecies, which marked out the subversion of the kingdom of Israel, [or the kingdom] of God,] in all their minutiæ! Titus, who commanded the Roman army, laid siege to Jerasalem in the month of April, A. D. 70. On the 9th day of! September following, he took Harbinger with interest. Its weekly columns the city, and in due time it was in ruins laid. come to us laden with truth, from the storehouse The sufferings of the Jews were awful to de. of God. It is very much needed in these last days, scribe! The temple was fired and consumed, when the mass have turned from the truth unto contrary to the command of Titus. But God fables. The reign of Christ which it advocates, had purposed it! (See Jer, vii. 20.) Thirteen is a subject that should be investigated, and it hundred thousand Jews perished in the siege. — found to be truth, it should be believed. We are Ninety-five thousand were taken captives, and looking at this subject, and the more we search, the kingdom of Israel was entirely overthrown! the more it looks like truth. According to Zion was plowed as a field; Jerusalem was laid prophecy, Israel and Judah, are to be gathered in heaps, and the historian gives the name of the into their own land, and become one nation upon individual who held the Roman plowshare, the mountains of Israel, and one king shall be which passed through the spot, where once stood king to them all. It is evident that this prophecy the palace of David. And the temple of OMAR remains to be fulfilled, for when thus gathered now occupies that beautiful site, as a living testi-

CHRISTIAN RELIGION, and with a desire to ob- confounded, and the sun ashamed, when the tain an argument against the faith of proptecy Lord of hosts shall reign in mount Zion, and and the truth of revelation, put forth a decree, Jerusalem, and before his ancients, gloriously.that the Jews might return to the land of their Isa xxiv. 23. Yet have I set my King on my fathers, rebuild the temple, and restore the Jew- holy hill of Zion. Ps. ii. 6. The Lord also shall ish worship. At the call of their great deliverer, roar out of Zion, and utter his voice from Jerusathe Jews from all the provinces of the empire, assembled on the ho.y mountain of their fathers, but the Lord will be the hope of his people, and and their insolent triumph alarmed and exaspe. the strength of the children of Israel. So shall rated the christian inhabitants of Jerusalem. — ye know that I am the Lord your God, dwelling The desire of rebuilding the temple has in every in Zion, my holy mountain: then shall Jerasalem age been the ruling passion of the children of be holy, and there shall no strangers pass through

spades and pickaxes of silver were provided by of Jesus, and the word of God, &c, John says: the vanity of the rich, and the rubbish was they lived and reigned with Christ a thousand transported in mantles of silk and purple. Every years, and they shall be priests of God and of hand claimed a share in the pious labor; and If we suffer with him, we shall also reign with the commands of a great monarch were exe- him. cuted by the enthusiasm of a whole people.

God, that he would defend his own word by till the thousand years should be fulfilled. Can some signal miracle. An earthquake, a whirl- the immortal saints be deceived? I think not, wind, and a fiery eruption, which overturned then it must refer to those on probation. and scattered the new foundations of the temple, are attested, with some variations, by contemporary and respectable evidence. This public event is described by Ambrose, bishop of Milan, in an epistle to the emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent Chrysostom, who might sorry to say, still remains much depressed. We appeal to the memory of the elder part of his have not yet recovered from the sad effects of congregation at Antioch; and by Gregory Na. the 7th day Sabbath theory and its kindred zianzen, who published his account of the mira. doctrines. Still there are a few who are yet holding cle before the expiration of the same year. The fast the integrity of their faith, and are rejoicing last of these writers has boldly declared, that in hope. We greatly need the assistance of some this preternatural event was not disputed by the able, devoted servant of the Lord in this section. infidels; and his assertion, strange as it may The things that remain and are apparently ready seem, is confirmed by the unexceptionable testi. to perish, need to be strengthened. Cannot Bro. mony of Ammianus Marcellinus. The philo. Cook make it convenient to visit us again ere long? sophic soldier, who loved the virtues, without I should be glad to see the subject of the adopting the prejudices, of his master, has re- periods, their termination, &c., mole agitated corded, in his judicious and candid history of his than they are, in the columns of the Harbinger. own times, the extraordinary obstacles which It appears to me that some of the writers in the interrupted the restoration of the temple of Je- Watchman have brought out much light upon rusalem. Whilst Alypius, assisted by the governor of the province, urged, with vigor and Truth is what I desire upon this as well as all other rusalem. Truth is what I desire upon this as well as all other rusalem. Truth is what I desire upon this as well as all other rusalem. Truth is what I desire upon this as well as all other rusalem. Truth is what I desire upon this as well as all other rusalem. Truth is what I desire upon this as well as all other rusalem. diligence, the execution of the work, horrible subjects, and I feel to accept it with thankfulballs of fire breaking out near the foundations, ness, let it come through what channel it may. with frequent and reiterated attacks, rendered The brethren at Hartford, I think are in great the place, from time to time, inaccessible to the error in placing the 1000 years reign of Christ scorched and blasted workmen; and the victori- in the past, and I have often been greatly pained ous element continuing in this manner obsti- at the course they have pursued towards the nately bent, as it were, to drive them to a dis- Harbinger and its Editor; still I conceive them tance, the undertaking was abandoned.' (See honest hearted Christians, and must continue to Gibbon's Rome, vol. ii. pp. 430-440.) And why was Julian thus defeated? I answer, that it was because God's immutable decree stood out against the apostate! Reader, listen to it. 'And tive to the Age of glory, or time of restitution, speak unto him, saying, Thus speaketh the Lord now ready to be revealed, and I trust others may of hosts, saying, Behold the man whose name is yet see the Bible truth upon the subject. THE BRANCH [JESUS]; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both [the kingly and priestly office].

(To be Continued.)

Correspondence.

FROM SR. C. PEASE.

Bro. Marsh:-We peruse the pages of the mony of the truthfulness of the LIVING ORACLES! forever. Mount Zion and Jerusalem, appear to Julian, the apostate, out of hatred to the be the locality of his reign. The moon shall be her any more. Joel. iii. 16, 17. The length In this propitious moment, the men forgot of his reign is brought to view in Rev.xx., speaktheir avarice, and the women their delicacy; ing of those that were beheaded for the witness

One grand object of the Devil's being bound But the Christians entertained strong faith in is, that he should deceive the nations no more,

Christ, and shall reign with him a thousand years.

CHARLOTTE PEASE. Square Pond, Ct. March 5, 1853.

FROM BRO. P. ALLING.

BRO. MARSH: -The cause in this region, I am

P. Alling. Norwalk, Ohio, March 10, 1853.

It is common with some men to swear, only to fill up the vacancies of their empty discourse.

FROM BRO. L. LYON.

requires the Harbinger to be published weekly at its present size; and that its friends will alsaying that I will pay whatever price may be required from its paying subscribers to raise it above embarrassment. I believe also that I express the feelings of all its friends in this sec-

My attention was particularly directed to the Bouk shows, there are only two presented in the after; it must be the camp of the saints that is to be surrounded by the wicked host. The wicked are burned in the fire that purifies the earth, but surely the camp of the saints will not be burned. The sanctuary cleansed, will not need a second cleansing. It is so far already new. Hence Isaiah calls it new earth, before the work is earth with its corruptions and those that corrupted, are consumed in the deluge of fire: the city of refuge will save Abraham with his

Thus we see the work of restoring will comwhere Paradise was lost, and where the first and further that the wages of sin is death. bitter stream emanated which corrupted the Bro. C. F. Sweet has just closed a series of This will complete the victory of the second the plain declarations of God's word; and I

Marysville, Ohio,

FROM SR. A. A. PERRY.

BRO. MARSH :- Though I am a stranger to you. I rejoice that I am not a stranger to those blessed truths, which you and many others have been cheering us with on our weary pilgrimage. We have taken the Harbinger two years next the errors we have been taught from our youth. may the Lord bless you in so doing. cies, which looked dark to us before, owing to

About two years ago, Bro. R. V. Lyon came and preached to us no immortality out of Christ, Le Raysville, Pa, March 8, 1853. and its kindred doctrines. The truth sank deep then stood. Bro. Lyon set forth the truth in so some four months, and while it advocates the plain and pointed a manner, it seemed to me literal reading of the Bible, I will not do without none could remain in doubt or darkness on the it, so long as a dollar can be found to pay for it. subject. He brought proof from God's unfailing I circulate all of them I can, for the double purword, and notwithstanding all this, the majority pose of spreading Scripture light, and getting called it a perversion of Scripture. Elder you subscribers. reenslit, mother, and myself, are all that dare Springfield contains some six thousand inhabquently, we have to bear the scoffs and frowns settled as any part of Ohio, and yet the doctrine of a gainsaying world. All the people are of immortality by Christ alone, or an advent against us. We feel sometimes to ask the ques- sermon has never been preached here, and I tion. Are we deceived? but when we examine think if you would call the attention of the the sure word of prophecy, we find a 'Thus brethren to this field of labor, much good might

saith the Lord' for all these things. Age to come, or the reign of Christ upon the see that a proper hall is provided for him. throne of David, on Mount Zion, in Jerusalem, spoken of by all the holy prophets since the or cold.

world began. The restoration of Israel to their Bro. Marsh:-It is my opinion that the own land, seems to me to occupy a very promicause of Christ which we all profess to love, nent place in all the prophecies of the Old Testament, and equally so in the New Testament. I have been much interested in reading your communications, styled the 'Reign of Christ,' to sustain this weekly preacher. I feel like and 'The Gospel.' They correspond with our views, and bring joy and consolation to our hearts while we contemplate the glory yet to be

How those professing to be christians can read so much truth as the Harbinger is laden with and not pay for it, is more than I can under. My attention was particularly directed to the objections and difficulties as presented by Bro P. H. Bouk, respecting the future age, in last week's paper; in regard to Jerusalem, as Bro.

Broke the there are only two presented in the content of the stand. I think they do not understand the meaning of the name Christian. Are they doing as they would be done by? I hope the brethren and sisters who take the Harbinger, will make New Testament. The one in bondage, the God grant that the Harbinger may live, and be other free. Hagar is the emblem of the one, filled with God's unchangeable word, to cheer Sarah, of the other. According to Daniel the sanctuary is to be cleansed at the end of the days.

The city built up, must be the city which Abraham looked for, inasmuch as he is to enter at his resurrection, and not a thousand years songs, and everlasting joy upon their heads, and

Scotland, Ct., March 10, 1853.

FROM BRO. L. FLETCHER.

BRO. MARSH:-There is in this place an incompleted. Isa. lxvi, lt answers in anti-type to creasing number of individuals who are daily the ark which saved Noah from the flood of searching the word of God with a desire to know waters; the saints will be secure while the what he has taught, what he has promised, and

Quite a number have arrived at the conclusion that there is no future blessedness promised to the righteous, only at the coming and kingdom of our Lord and Savior Jesus Christ, and mence, and the living waters begin to flow also that his coming is near, even at the door;

whole earth, And the same character which lectures in this place which was listened to with was there successful against the first Adam, will, the most profound attention by many who had when he makes the second attempt to enter with never heard on this subject before, and as far as I all his host, be destroyed by the second Adam in have heard expressed, those who have heard him, the fire prepared for him and all his angels. _ generally admit that he proved his doctrine by think his labors have been blessed in this place.

I would say to those who wish to avail themselves of the benefit of Bro. Sweet's labors, that they will find him able to present God's truth to the consciences of his hearers in a workmanlike manner. Shall such able advocates of the truth be compelled to leave the field more than half of the year to earn the support of their families ?

Let us look at this matter and inquire what God would have us do. Bro. Sweet is willing August, and have never regretted, but rejoice to devote his whole time to the work, if he can many times that we were inclined to take it.— support himself and family in so doing. Will We esteem it next to the fountain of all truth: for those who desire to have the gospel preached in it has enlightened and made plain many propheselves of his labors, and not forget his wants; and

LYNDON FLETCHER.

into my heart. I was convinced I had believed BRO. A. DEAN, Springfield, O., March 5,

advocate these doctrines openly. Conse- itants, and the surrounding country is as well be done. If a competent preacher of the truth We have never had any preaching upon the will give notice through the Harbinger, I will

which I understand to be the times of restitution Pride costs us more than hunger, thirst

THE PLAIN OF BETHLEHEM. - Dr. Aiton, a Scottish traveler of marked power as a writer, speaks thus of the plain of Bethlehem, recently visited by

The plain is still mainly under pasture, fertile and well watered, and there I saw shepherds still tend. (Bro. L. will please meet me at the cars.) ing their flocks. These shepherds have great influence over their sheep. Many of them have no 11, 12. dogs. Their flocks are docile and domestic, and not as the black faced breed of sheep in Scotiand, scouring the hills like cavalry. The shepherd's word spoken at any time is sufficient to make them understand and obey him. He sleeps among them at night, and in the morning he leadeth them forth to drink by the still waters, and feedeth them by the green pastures. He walks before them slow and stately; and so accustomed are the sheep to be guided by him, that every few bites they take they ook up with earnestness to see that he is there.-When he rests during the heat of the day in a shady place, they lie around him chewing the out. The lie around him chewing the out. place, they lie around him chewing the cud. He has generally two or three favorite lambs which don't mix with the flock, but frisk and fondle at his heel.

been desirous of visiting you to preach the two of Life, and hope to come in the fullness of the blessing of the Gospel of Jesus—and I trust that your prayers may be offered in my behalf, that God may bless my labors among you.

J. C. B.

There is a tender intimacy between the Ishmaelite and his flock. They know his voice, and follow him, and he careth for the sheep. He gathereth his lambs, and seeketh out his flock among the sheep, and gently leadeth them that are with young, and carrieth the lambs in his bosom. In returning back to Jerusalem, I halted on a rugged height to Dansville, Livingston county, commencing Sunday, survey more particularly, and enjoy the scene where April 3, to continue through the week and over the Ruth went to glean the ears of corn in the field of next Sabbath. Brethren far and near are invited her kinsman Boaz. Hither she came for the begin- to attend. ning of barley harvest, because she would not leave
Naomi in her sorrow. 'Entreat me not to leave
The best for the best fo thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest. will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.' How simple and tender! Here, owes \$1,50. when looking around me, honored, I felt, be forever her memory, not only for these touching sentiments, worthy of our race even before the fall, and number 510. was the great grandmother of David, and as of the dollar. the city of Bethlehem with lingering regret, utter- package with others. never to its hallowed recollections.

FRUITS OF UNIVERSALISM .- 'Rev.' H. Ballou A. Wilson's paper, Providence, R. I., is Universalism. It has hatched out he says, a brood find on our book 'J. Wilson responsible.' Will he of ministerial Mesmerists, Biologists, Fourierists explain, if he knows how it should be. that 'we [Universalists] must put a stop to this fecundity, or it will put a stop to us.' Commenting upon this remark, the Puritan Recorder says: This witness is true. Universalism has been the inculcation of all manner of heresy, nonsense and R Southwick 489, B Bussier 507, C Jones 487, A blasphemy; it gathers congregations of evil doers, becomes the resert of every evil heart, and the care.

Beecher 494, W H Holmes 487, W Sutherland 510, J P Rathburn 498, J H Dunham 510, S Palmer 510, becomes the resort of every evil beast, and the cage J Kirk 510, J Palmer 478, R P Clark 494, A Richof every unclean and hateful bird. No reason can be given why it does so, except the sure maxim

J Shaw 539, E Slater 520, L Mussey 533, A H be given why it does so, except the sure maxim that 'like loves like.' It is true, they must 'put a stop to this fecundity, or it will put a stop to Universalism'; but the only way to do it is to kill off the bird that lays the eggs."

J Snaw 539, E Stater 520, L Mussey 533, A H Eggleston 504, S Garfield 534, J Pitcher 549, G W Amigh 532, A F White 505, R E Todd 534—\$2,00 each.

E Thatcher (lost) 585, \$3,00; R Fisher 499, \$3,00; J Hood 513, \$1,11; J D Merrick 473, 30

INFLUENCE OF UNFROZEN LAKES .- The influence telligent cultivators of fruit and tender plants. An interesting example is given by Dr. Kitland of Cleveland, in a late number of Sillipport, Van Buren county, Iowa. Cleveland, in a late number of Silliman's Journal At his residence, half a mile from the south shore of Lake Erie, the temperature of the air has in no
If any mistakes are made under this head, we shall be happy, on
being informed of the fact, to correct them, Columbus, Marietta and Cincinnati, lying from one and a half to two and a half degrees further south, H. S. Dille does not take his paper from the office. the thermometer frequently sinks to 5° and occa. He owes \$2,44. sionally to 10 o below zero.

Appointments.

As our paper is made ready for the press on Wednesday, appointments must be received, at the LATEST by Tuesday evening, or they cannot be inserted until the following week.

Bro. J. Wilson. North East, Pa, Sunday, April 3 — where Bro. Thorp may appoint.

where Bro. E. Miller jr., may appoint

Bro. J. B. Cook.

HARBINGER AND ADVOCATE.

Bro. M. Batchelor. 5. Objections against a writer's sentiments, must be ased on some plain passage of Scripture, fact, orfacts.

6. Only two disputants can be heard at the same time, Sunday, April 3. on the same question.
7. Each disputant may speak twice on a point, providing Plymouth or Bristol, (as Bro. Luther

New Britain, Winsted, (will preach if desired). Sunday " 17. Newark, N. J., Other arrangements may be made, as the Lord

Bro. J. C. Bywater. Boston, Cabotiville, April 2, 3. Chester Factories, Sunday, " Concord, N. H., I would say to the brethren where the above ap-

In behalf of the brethren-

BUSINESS ITEMS.

Bro. R. V. Lyon.

Mansfield, Ct., (Bro. Abbe's) Sunday April 3.

Conference at Dansville, N. Y.

B. RANSOM. - All right. J. WHITE-The same office is discontinued. He

B. Bussier. - They were all duly received. W. Judson .- It was received, and pays to whole

when the image of God was not yet effaced; but A. B. Swift. -The dollar has not been received, also in respect that she who uttered these words but we have entered your name and credited the

generation of Jesus. Here, also, I looked back to R. E. Tonn.-They are sent regularly in the

ing a common-place farewell to the scene, but E. THATCHER .- Your last credit is \$2,00, Aug. 9, and pays to No. 507. The last sent is lost. We have however given you credit, which pays to No.

mourns very grievously over the great fecundity of ordered to be discontinued. He owes \$4,70. We

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name W Thayer 510, W A Merrill 506, J L Pain 492.

LETTERS,-R Oliphant 2, D Sparks, H Grew, I of large unfrozen bodies of water in softening the severity of sharp frosts in winter, is familiar to in-

THE POSTMASTER at Middlebury, Ind., says

Rules of Discussion.

As a prominent object of the publication of the HAR BINGER is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

oint.
Sunday, May 29—
ay appoint.

2. While a THEORY OF PROPOSITION on a certain subject of the Bible is incourse of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be cheeved. Oswego, berbaud coo Sundays April 3, 10, observed.

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Poetry.

Song of the Waiting Ones.

Air .- ' Flow gently sweet Afton,'

Awake, slumb'ring virgins, join in a sweet song Of praise and thanksgiving to God and the Lamb, Who brought us salvation-to freely bestow-Which saves us from sin, and from death, and its woe. Cheer up, then, ye mourner, redemption is near, The Heavenly Bridegroom is soon to appear; nd our joy will be full when our labor 'is done,' If we only prove faithful till the Savior shall come.

Hosanna to Jesus, dear Spirit, inspire Our hearts for to love him, to bless and admire; We'll praise h.m. we'll praise him, and crown him our King, Salvation through Jesus, salvation we'll sing. O glory to Jesus, whose feet shall then stand On Zion's bright mountain, the fair promis'd land, We'll sing with the angels and join the fair throng, If we only prove faithful till the Savior shall come.

And if we are called ere that happy morn To rest in the grave and be laid in the tomb, When the ' last trump' shall sound thro' the earth and theskies We again shall awake and in splendor arise. In the bright resurrection, the morning of bliss. When Jesus shall crown the ransomed ones his; O glory to Jesus will then be the theme. If we only prove faithful till the Savior shall come.

When the saints of all ages in the kingdom shall meet, Round the throne of God's glory their Redeemer to greet, What joy, O what rapture, shall fill each glad soul, While pleasures celestial eternally roll. Enrob'd pure and spotless, with harps ever sing Hallelujah, salvation to Jesus our King; Through grace we must conquer and win a bright crown, If we only prove faithful till the Savior shall come. Elizabethtown, N. J.

'Preach the Word.'

In writing to Timothy the apostle said, 'I charge thee before God, and the Lord Jesus Christ, preach THE WORD: 'and in another place' he says, 'Study, O Timothy, to show thyself approved unto God, a workman that needeth not to not Moses and the prophet writings, how can be ashamed, rightly dividing THE WORD OF TRUTH. 2 Tim. iv. 1, 2; ii. 15. This was a solemn charge—a charge before the two most exalted, wise, intelligent, holy, glorious and powerful beings in the boundless universe. An apostolic charge, uttered in the presence of God's Spirit, imparted to Paul and Timothy, by Jesus Christ, to preach and rightly divide the Word of Truth, so that God might approve him as a good workman. Here, then the thing to be preached and a cause of the rejection of his Messiahship by "rightly divided" is THE WORD OF TRUTH. But what is that Word? Will the reader accept the law is worse than none. definition offered by one of the prophets of Jehovah? Isaiah says, it is 'the law and the testimony,' and that there is no light, or knowledge, in those who speak not according to it. Isa. viii. 201

The law of Moses is a part of 'The Word,' because it is the morphosis, form, or 'representation of the truth,' by which believers of the promises made to the fathers of Israel, were instructed as by a schoolmaster into the faith. Rom. ii. 20-28; Gal. iii. 24. Paul preached the law when he preached the word; not, indeed as theologists preach the word, raining down matter how lucidly presented. There is a right fire and brimstone upon sinners; but as de- division, and a wrong division of the word; and claring the things contained in the law representative and affirmative of the sufferings of the Christ and the glory that shall follow his resurrection: thus he said before Agrippa, 'I conthe prophets and Moses did say should come.'

Men cannot preach the Word of the Truth of of a theory to items; such as the Gospel' without preaching Moses and the gelist' says, 'the gospel consists of three itemsprophets; for 'the testimony for Jesus is the facts to be believed; commands to be obeyed, spirit of prophecy,' and Moses was a great and promises to be enjoyed.' This is true prophet. Paul declared nothing else. The neither in theory nor division. It doth not touch exposition of the writings of Israel's prophets the word; therefore, the workman is not apas partially and limitedly fulfilled in Jesus, and proved. hereafter wholly to be accomplished in his second advent mission, constituted the apostolic preach. to study it without bias, or subjection to unining of the word. They were predicants of the spired authority, or antiquity. Attend to what law and testimony of God concerning his king. is written, as a child attends to a story. Study dom and the name of Jesus his anointed. There- history and ask questions, and be thankful for fore, saith Paul, in addition to what he said all the information you can get, even if you have before Agrippa, 'I come to you in Corinth de- to pay for it. While you are engaged in this claring the testimony of God.' He says, he did pursuit, do not imagine that you are a workman. not come to them 'with excellency of speech It is not easy to become a workman in such an or of wisdom'—such wisdom and oratory as the age as this. The great names in theology, so Greeks delighted in, whose wisdom is foolish much applauded by the world—a world that has ness with God,'-he did not blend their foolish been 'wondering after the Beast' for more than wisdom with God's testimony, as some were be- twelve centuries—were not even apprentices; ginning to do; 'for,' says he, 'I determined to they were students of the classics and systems of

take notice of nothing among you, except Jesus this a crucified one.' He paid no regard to Christ, and their wisdom or its dogmas, but introduced an entirely new system of doctrine among them, which it had not entered the heart of their 'phi losophy and vain deceit' to dream of-a doctrine which taught the setting up of an imperishable kingdom and empire on earth, which is to rule all nations under the administration of the King of the Jews, even Jesus, and of those Jews and Gentiles associated with Him, who shall believe what God has promised concerning it, recognize his right to the throne, believe the things concerning his name, be baptized into him, and thenceforth be faithful unto death. He taught this; and that this indestructible dominion under which all nations shall be blessed, shall not pass from one generation of rulers to another, but shall be held forever by those promoted to its glory, honor, and power, as its establishment, thereby necessitating their resurrection from among the dead to immortality. Did it ever enter into the heart of Socrates, Plato, or any other of the Greeks, to conceive of immortality of body on such principles as these? Nay, it was foolishness to them, and derided as the ignorant speculation of a wandering Jew. It was 'new doctrine'-entirely new -more new to them than the gospel of the kingdom and age to come advocated by us by speech and pen, is to this generation to which it is almost unknown, though as old as the heavenly oracles of the blessed God.

'Preach the Word,' then, because it contains the testimony which God has given concerning the kingdom, and all things related to it-preach the law and the testimony, for if men believe they understandingly believe the words of Jesus; for 'all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him.' But little comparatively has been fulfilled that is written in those records respecting the Christ. The Jews and therefore blind as they are, see this; it is because the Gantiles in their ignorance claim more for Jesus than is yet accomplished in him, become Israel. Thus a counsellor who knows not the

RIGHTLY DIVIDING THE WORD.

But the workman who preaches the word is to divide it rightly. No workman is approved of God who doth not do this. He is to 'study,' to divide the word of truth righly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no no division at all. The absence of division is the almost universal characteristic of popular preaching. Textualizing under 'three heads' is not dividing the word of truth at all, because tinue unto this day, witnessing both to small and it is not preaching the word. In fact it has nothgreat, saying none other things than those which ing to do with it. Neither is itemizing dividing the word. By itemizing, we mean the reduction

To rightly divide the word of truth is, first

divinity; not students of the word. If they had to his son Joseph, and there the latter lies buried, been, they would never have written such foolish if we believe the tradition. His tomb is seen at ness as passes current with their names. No; the foot of Mount Enal, a small Turkish 'welley,' it is the result of much time and labor to become with a dome. But the most interesting object in adequately proficient for a right division of the connection with this scene, is the well of Jacob, word. Men who do not understand the prophets and of the identity, there can be no doubt, as its have no scriptural pretensions to workmanship locality is so well described in the sacred writing. in the word. They can neither preach it nor Mr. Banvard describes it as yet being deep, as divide it. When a man comes to understand the the Bible mentions. He was not content with gospel of the kingdom, believing and obeying a superficial examination of it, but pulled off his it, he has then qualified himself to lay the foun- coat, and descended into it, when he found a subdation of faith in others. Let him go on to per- terranean chamber, apparently having once been fection. Let him dive into the testimony, and used as a chapel. The ruins of a church lie near let it dwell richly in him, with all wisdom. If by, and, no doubt, the Terra Sancta monks once he have ability to state intelligibly what he under- had a station at this venerable spot. At this well stands, then let him work away, as unto God and our Savior conversed with the woman of Sanot to man. Let him search out, and apply the maria, while 'his disciples were gone away testimony to the Covenants of Promise; to the into the city to buy meat.' This city territory; to the subjects; to the inheritors of still exists a short distance up the valley, bethe kingdom; to its throne and king; to his hu- tween the mountains. Its present name is Nabmiliation and exaltation; to the nations; to the laus, but in the New Testament it is called Symystery of the Name; to the Gentile fellowship char, and in the Old, Sechem. Dr. Robinson, of the mystery; to the identification of his Ma. who is allowed to be the most reliable authority jesty, and so forth. Here are topics to which on the traditions and history of Palestine, says: the Word of Truth must be distributed or 'righly 'I think we may rest with confidence that this is divided,' and he who can do this work most Jacob's Well, and here the parcel of ground efficiently, is the workman that has least reason which Jacob gave to his son Joseph,' and that it to be ashamed before God, however much he may be slighted or reproached by men.

Now, where are we to find such preachers and dividers of the word of truth? They are like comets in our heavens for multitude! Let the reader choose a clear dark night, and go forth and count them! Under these circumstancescircumstances in which there is such a famine of scriptural intelligence-what must be done by those who are unable for themselves rightly to tion in Ireland is constantly assuming a more divide the word of truth? Let them combine for the support of a paper which appears to them best able to do it. If they know of any periodical better qualified for the work than the Herald of the Kingdom and Age to Come, let them subscribe for it with such a liberality as will compensate its editor for the time, labor, and material expended for their everlasting benefit. Such a teacher in a neighborhood would not only be of service to individuals, but seconded by their endeavors, would be a witness for the truth against the apostacy there. It would supply them with knowledge they could not elicit of that foul and abominable traffic are every for themselves in a lifetime; and knowledge is day opening new schools of Perversion, and are to faith, what light is to the eye. 'The people perish for lack of knowledge, says Jehovah; therefore knowledge should be prized as life itself: for 'this is life eternal, to know the only true God, and Jesus Christ whom he hath sent' -and they only know God and Jesus, who the west of Ireland is deserting the ancient fold; know the testimony they have given. But more and that a class of Protestants more bigoted and of this anon. - Her. of the Kingdom and Age to anti-Irish, if possible, than the followers of the

Jacob's Well.

Mounts Gerezim and Ebel, the mountains of Blessing and Cursing, rise boldly, side by side, in Mount Samaria, to the heights of eight hundred or a thousand feet-being separated by a us that the most persistent and formidable enelovely valley of but a few hundred yards in mies to Roman Catholicity were the children width. The southernmost is Gerezim; and of the first generation of Irishmen who joined here, according to the Samaritan tradition, is the Established Church. Shall the Soupers and where Abraham prepared the alter for the sacri- Tract distributers accomplish the work which all fice of his son Isaac, and the children of Israel the force of England, for three hundred y were commanded to build the altar to the Lord. has been unable to effect ?'-Missionary. They are called the mountains of Blessing and Cursing, from the fact, that in the valley, between them, the congregation of Israel were assembled, while the six priests of the Levites pronounced the blessings of the law from Gerezim, and the curses from Ebal, which are detailed in the book of Deuteronomy, (chap. xxvii. 1-12.) ness and Sabbath desecrations .- Golden Rule. No verdure of any consequence is found upon Mount Ebal. This, according to the tradition, is caused by the curses which were pronounced from it, that the mountain itself has become aceursed. On Mount Gerezim, the Samaritans erected their temple, in opposition to the Jews at Jerusalem. Some foundation stones can be seen at the present day, supposed to be the remains of the temple. Immediately beneath the mountains, at the opening of the valley into the plain, is the parcel of ground which Jacob gave

'is the actual spot where our Lord held his conversation with the Samaritan woman.' At the time of Mr. Banvard's visit, there was no curb around the well, merely a large stone roll ed across the aperture, and, for the privilege of examining it, he had to pay a few piasters (buckshish) to the Arab who guarded it.

REFORMATION IN IRELAND .- The Reformainteresting character. A certificate of great importance is found in the following, from a Romish paper, called The Nation, under date of December 2, 1852:

'There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry .-It is true that the altars of the Roman Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland .-Travellers who have recently visited the counties of Galway and Mayo, report, that the agents founding new churches for the accommodation of their purchased congregations. Witnesses more trustworthy than Sir Francis Head, Roman Catholic Irishmen, who, grieved to behold the spread and success of the apostasy, tell us, that old Establishment, is grown up from the recreant peasantry and their children. How is it to be met and counteracted, is the problem. How is it to be arrested, is a solemn question which priest and laymen, which citizen and politician should seriously consider. For our history tells

Your abolitionism wont save you, friend, you may write and preach abolition till doomsday, and what avail, while a slave to lust and appetite, you discard the essential truths of God. Besides, you must give up your whiskey busi-

THIS marble business is bad, bad business, exceedingly bad. Parent, do you believe it ?- Golden Rule.

Do what good offices you can; but leave yourself at liberty from promises and engage-

When angry, count ten before you speak; f very angry, count one hundred.

VENT HARBING

BIBLE ADVOCATE.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

Whole Number 485.

ROCHESTER, N. Y., SATURDAY, APRIL 9, 1853.

New Series---Vol. IV. No. 43.

Poetry.

Psalm civ.

O! worship the King All glorious above,
O gratefully sing
His power and his love—
Our shield and defender, The ancient of days. Pavilioned in splendor. And girded with praise

O tell of his might, O sing of his grace. Whose robe is the light, Whose canopy, space; Whose chariots of wrath
Deep thunder clouds form, And dark is his path, On the wings of the storm

This earth. with its store Of wonders untold, Almighty! thy power Hath founded of old: Hath established it fast, By a changeless decree And round it hath cast. Like a mantle, the sea.

Thy bountiful care What tongue can recite ? It breathes in the air, It shines in the light; It streams from the hills It descends to the plain, And sweetly distils In the dew and the rain

Frail children of dust, And feeble as frail: In Thee do we trust, Nor find Thee to fail : Thy mercies, how tender! How firm to the end! Redeemer and Friend

O measureless might ! Ineffable love ! While angels delight To bymn Thee above, Thy humbler creation, Though feeble their lays, Shall lisp to Thy praise!

SIR ROBERT PEEL

The French Empire—A Horn of the Beast.

THE Two-Horned Beast is not a dynasty, but a dominion for a long time contemporary with the Ten-Horned Beast; and stands related to the latter as the Little Horn among the Ten on the head of Daniel's Fourth Beast doth to the 'Body' of the same. Daniel's Little Horn that hath Eyes and a Mouth, is represented apocalyptically by the Two-Horned Beast and the Image of the Sixth Head of the Ten-Horned Beast-the Two-Horned dominion answering to the Little Horn, and the Image to the Eyes and Mouth. These are Two Powers, and both imperial-the one being secular, and the other ecclesiastical.

But, it might be asked, if the Little Horn without the Eyes and Mouth, be one secular imperial dominion, why is it apocalyptically represented by a beast with two horns? Would not a one-horned beast have been the proper symbol, seeing that the Eyes and Mouth are incorporated on the Image sustained by the twohorned power? There is no doubt some force in this inquiry, which deserves consideration .-The solution I would offer is therefore the following:

The symbol of imperiality, which ranks above regality, is a dragon in whole or part. This

John saw it coming up out of the earth; whereas in regard to the Ten Horned Beast, he says, 'I saw it rise up out of the sea.' The terrene and maritime beasts, then, represent two distinct political organizations, which, of course, do not occupy one and the same territory contemporaneously. The Dragon, the symbol of the Im- the image dies. The Earth-Beast's people were earth and the sea had existence, having surrendered to the Sea Beast 'his power, and his seat, and an extensive jurisdiction,' was then restrictcluded in the Turkish empire. This restriction leaves the western Roman territory as the area hilated in the twinkling of an eye. of the two beasts-the inland part of it, 'the earth,' for the Two-Horned Beast; and its maritime, for that with Ten Horns.

The horns of the terrene beast are like a lamb's. 'He had two horns like a lamb,' says John. Now a lamb in the book of Revelation, is representative of Christ. I need not cite the reader cannot be unmindful of them. 'Horns like a lamb,' then, are 'Christian Powers,' so called. That is, they profess to be such. They are not christian in the sense of being Christ's; but then, they are neither Mohammedan, nor Pagan, as was the pre-Constantinian government in Rome. They are papistico christian, that is, papal powers, speaking like the old pago imperial dragon. Hence, Rev. xiii, 11, being interpreted, will read thus- And I beheld another political organization make its appearance in the interior of the Roman West; and two powers pertained to it styling themselves Christian; and the nature of the dominion was imperial."

'It had two horns like a lamb.' The words are not 'the two horns.' It had two horns : but there is nothing in the text indicative of their contemporary existence from the rise to the final destruction of the beast-polity. It is simply the fact that two horns pertain to it at certain periods of its history; so that if we were to give the beast an historic title, we might designate it by that horn which was proved the most enduring and permanent.

in his horns. What is affirmed, therefore, of him in relation to the Image, Eyes and Mouth, Hence, they com is predicable of the horns. pel the inhabitants of 'the earth' over which they have jurisdiction, to worship, or do homage to, the Sixth, or Imperial, Head of the Sea-Beast; that is, they set up imperialities, or Emperorships, and compel those they make subject, to descend out of the heaven into the earth in the sight of men.' This is the result of their policy, which astonishes the world. 'Fire in the earth' signifies apocalyptically, war in the interior of the Roman West. It is caused by the beast's horns, whose sphere of operation is its political heaven. Their disagreement results in war, which, therefore descends like fire, as it were, from their hea-

The policy of the Beast is the policy of its horns. Hence, one and both of them when existing, cause the awellers in their dominion to wander. This they affect 'through the mira-cles it is given it to do in the face of the beast' of the sea-through the Earth Beast's victories, which are therefore gained during the life of the Sea Beast. The result of these miracle victories

bark nor bite. It was therefore 'given to the shows that the Eighth Head is to be looked for Earth-heast to impart breath to the Image, that political life of the Image depends upon the

The Earth Beast causes the Image to be made to or for the Sea-Beast-eikona to therio. The speak very great things against the Most High, to kill or wear out his saints, and to think to change times and laws. Neither did the Ten-Horns; nor any of the Heads of the Sea-Beast. many texts found there that prove this. The It was the Imperial Earth-Beast alone that accomplished this. When, however, the Image Lion-Mouth of their polity; so that in the judgment, they give their power to the terrene beast, and are found in association with him, and his Image prophet, waring against the Lamb.

'In the judgment.' By this I mean, that judgment which 'shall sit' when 'judgment is given to the Saints of the most High;' who, as 'his wheels of burning fire,' shall take away the the end. In that judgment but one beast is apocalyptically apparent. This is the Ten-Horned Sea-Beast under an Eighth Head-one Leg in so to speak, into the Sea-Beast, of which one of Horns; so that it is the Eight Horn, compre hending in its primary dominion the Three Uprooted Horns. The Little Horn or Eighth The power or strength of the beast is found Head survives the overthrow of Gog in the Holy Land, who, as an imperial horn of the Earth Beast, (not yet, however, manifested as such) by his fall terminates the symbol, and leaves only the Ten-Horned Sea-Beast with his Eighth Head to continue the contest with the Lord and his Saints.

to swear allegiance to them. They 'make fire Eighth.' A political organization of the Roman and would be considered by the generations of and its two horns. But when by some notable revolution, that contemporaneity is finally (not how it might be affected would not so obviously temporarily as aforetime) but finally terminated, the Earth-Beast becomes the beast that was, and is not;' but then, seeing that a western emperorship still continues in the midst of the Ten-Horn Kingdoms, it is styled 'the beast that was, and is not, and yet is.'

The Seven Heads of the Sea-Beast were thus

in Rome; for 'the Woman is that great city it might speak, and cause to be killed all that that reigneth over the kings of the earth.' Thus would not do homage to the image. 'Thus the from the foundation of Rome to its final destruction, God has decreed the existence of Eight Horns, or Earth-Beast. Destroy this beast, and Heads, or forms of government. All the powers of earth combined cannot establish a ninth.perial Roman Majesty before the beasts of the compelled to set up the Image by the horns or Dynasties or Sovereign families, may change governments; and it is only by these that their any number of times; but the form of sovereignobedience can be perpetuated. Let the horns ty they administer in Rome can only vary from leave the image to the affection and tender mercies one to eight inclusive. When John wrote the ed to that part of the Roman Territory now in- of French, Germans, Hungarians, and Italians, apocalypse, he was living under the dominion of 'that dwell on the earth,' and it would be anni- the Sixth Head. This was the imperial, the Emperor Domitian being the reigning Prince. The imperial form of government continued to rule in Rome until it was wounded by the sword Dragon did not cause the Image to exist, and of the Barbarians. The consequence of this wound was fatal to the empire of the west, which became totally eclipsed in A. D. 476. The dethronement of Augustulus, the last emperor, made way for the Seventh Head. which, says the angel, 'must continue a short space.' This form was the Gothic Kingly which continued only was created in the likeness of the Sixth Head, sixty years—a short space compared with the the ten Horns come at length to accept it as the previous duration of the imperial, which lasted about 600 years.

The Gothic Kingly Sovereignty was finally suppressed by Belizarius and Narses, the generals of Justinian, emperor of Constantinople, who reigned there as prince of the sixth head of the Dragon. The fall of the Seventh Head of Rome was marked by the forcible evacuation of the city by all its inhabitants; so that for forty beast's dominion to consume and destroy it to days it was deserted of every living thing .-From this time until Christmas, A. D. 799, about 240 years, Rome had no sovereignty at all; but on the settlement of Italy by imperial decree fact of Nebuchadnezzar's Image. The beast of from Constantinople, it was reduced to the rank the earth having occasionally two horns, merges, of the second city of the Dragon-empire which at this time included Italy within its bounds .its horns becomes the Eighth Head; and then During this long period, it was still the residence it stands related to the polity as the Little Horn of the Bishop of Rome, who being without poliof Daniel's Fourth Beast to the other Seven tical life could neither wear out the saints, kill, nor change times and laws. There was then no imperial image, nor any rival emperor in the west. There was one in Constantinople, and he was the only one on the Roman territory.

Thus affairs continued until A. D. 799-800. I saw,' says John, 'one of the Sea Beast's heads as it were wounded to death.' It was certainly a severe wound, the effect of which was to put the head hors du combat from A. D. 476 to A. D. 800, a period of three hundred and 'The beast that was, and is not, even he is the twenty four years. It was truly 'a deadly wound,' West, admitting the contemporary existence of the period as so deadly as to be beyond prospect two Emperors, is represented by the Earth-Beast of recovery. But to the eye of faith divinely enlightened, its recovery was certain, though appear. 'His deadly wound was healed,' says the apostle; by which is to be understood, that Rome would become imperially sovereign again. The wound put an end to this form; hence the healing of it required its restoration. It was restored accordingly.

A French-German dominion arose out of the explained to John. 'The seven heads are,' or interior west and spread into Italy, where it has represent, 'seven mountains on which the wo. had the ascendancy unto this day. It was foundman (Rome) sitteth. And there are Seven ed by the renowned Frenchman Charlemagne, is the setting up of an Image to the beast (which Kings; five are fallen, and one is, and the other one of the sons of Pepin, the usurper of the obtains in heraldry sacred and profane. The has the sword wound and lived) by its people is not yet come; and when he cometh he must throne of France. Like his father before him, continue a short space. And the beast which he was a great benefactor and patron of the dominion; for its voice was that of a dragon- the Earth-Beast's horns, the image of the Sea- continue a short space. And the beast which he was a great benefactor and patron of the 'he spake as a dragon.' The Two-Horned Beast's Sixth Head is a mere dumb idol was, and is not, even he is the Eighth, and is of Bishop of Rome, who intrigued with him against Imperiality is terrene, not maritime in its origin. a dumb dog of a prophet that can neither the Seven, and goeth into perdition.' This the rights of the Constantinopolitan emperor, and

Sunday, April 10.

mans on Christmas Day, A. D. 799-800; and cannot be untied.

ed to St. Peter's church where he assisted at with a jurisdiction not always of the same ex- of Gold, but the Clay-element of the Feet, com- slay him, and destroy his body with the burning nies, and while he was on his knees before the horned. An emperor and pope are one, as a and Feet polity of the Image, answering to the into a lake of fire burning with brimstone.'altar, the Bishop of Rome advanced, and put an man's eyes and mouth are one with his face. Fourth Beast of Daniel. The latter-day Assy- (Ps. cxlix. 5-9; Dan. vii. 11, 22, 26; Rev. people perceived it, they cried, 'Long life and lation to Rome and Italy, appear at the same he spoils many nations.' (Hab. ii. 6, 8.) He will have triumphed over the Eighth Head, the victory to Charles Augustus, crowned by the time, their continued peaceable existence, is is therefore the golden head of those nations- False Prophet, and the Kings of the Earth; the hand of God! Long live! the great and pious impossible in the nature of things. One pair of the clay with which he combines their sovereignemperor of the Romans.' During these accla- eyes and a mouth to two faces is a deformity that ties into a political fabric standing erect upon its which the drunken mother of Harlots now sits mations, the Bishop conducted him to a magnfi- cannot endure. Were there a pope to each feet. Among these nations are those of Mace- amid the nations she has intoxicated with her cent throne, which had been prepared for the horn, and two Romes, things might get along donia, Syria, Egypt, and Persia; so that he will mystery and abominations. purpose; and as soon as he was seated, paid him tolerably well; but two of diverse interests co- then be the Head of the Silver, and Brazen parts But, before the Roman Babylon sinks like those honors which his predecessors had been quetting with one and the same harlot, cannot of the image polity as well as of the Roman. Sodom into the subterranean, and before the accustomed to pay to the Roman emperors, de fail of bringing the two adulterers to blows. - The manifestation of such a political organi- Ten Horns make war upon the Lamb and his claring that instead of the title of Patrician, he Two horns are therefore the anomaly, not the zation as this argues a great conflict among the army, they will 'hate the Harlot and make her should henceforth style him Emperor and Au- law of the dominion, which, when it obtains must powers. This is inevitable, and necessary for desolate and naked, and eat her flesh, and gustus. He then presented him with the Imperesult in a struggle between them for the ascent the formation of the premillenial crisis. The burn her with fire.' This will occur before the rial mantle; with whichbeing invested, Charle- dency. This was illustrated in the case of Na. French imperial horn of the Earth-Beast-THE Lamb descends to 'the white cloud.' Now the magne returned amid the acclamations of the poleon the Great and the Austrian Emperor. - FROG-POWER-is created for this very purpose. problem to be solved here is, How will the ten populace to his palace. The Bishop, continues Their powers were the two horns of the Earth. No matter what Louis Napoleon may profess, its horns be brought to make the throne of the Beast the historian, had surely no right to proclaim an Beast. Their contest was bloody until the House mission is to involve Austria, and Turkey, and desolate, seeing that they agree to give their emperor; but Charles was worthy of the Im- of Hapsburg succumbed, and the French Em. Russia, itself, Britain, and all their allies, in war; Kingdom to the Eighth-Head? 'The woman perial ensigns; and although he cannot pro- pire ruled over all; or Napoleon and the Pope that, as the result, the polity represented in Rev. which thou sawest is that Great City which perly be ranked among the successors of Augus- made a Concordat between themselves. tus, he is justly considered as the founder of the The Beast of the earth and the Beast of the the conflict with the French empire, as a horns: What shall cause them to make their

Procured him to set up for Roman emperor him- this? If the Pope crown Louis Napoleon Em- like Nebuchadnezzar, not Roman, but Assyrian, Sea-Beast carrying the Harlot, are tormented

Bishop and the Church, which he did, much to 1052 years, having arisen out of the earth after Horn-Sovereignty, essentially and necessarily toration; and the time in which the Saints 'exehis regret and annoyance before he died. the beast of the sea. It is a dominion that has revolutionary and democratic, would prove too cute the judgment written' against Daniel's The day having arrived Charlemagne proceed- nearly always had an emperor with a Pope, but strong for their cohesion) is not only the Head Fourth Beast, and John's Beast of the Sea. They mass. In the midst of the ecclesiastical ceremotent. It has not, however, always been two-bining their parts with fragile union into the Leg flame; or as John expresses it, 'cast him alive imperial crown on his head. As soon as the When two emperors or horn-powers, having re- rian 'ladeth himself with thick clay,' because xix. 20.) Thus, by the end of the war perdition

sea are both destined to 'go into perdition.'- principle in the war is ended, the ten-horn gov. own imperial capital desolate? My reply is. Thus was the deadly wound of Rome's Impe- But before the perdition comes, the combat be- ernments 'receive power as kings one hour because it is in the hand of a common enemy. rislity healed. Though Charlemagne did not re- tween the two horns of the Earth-Beast must be with the Beast;' that is, 'God puts in their That enemy, I believe, is the imperial French side there, his residence being at Aix-la-Chapele, decided; so that one of them may be finally plant- hearts to fulfil his will, and to agree to, gave horn, which is even now in possession of the he established in Rome an image of his own au- ed on the Sixth-Head of the Sea-Beast as its Ele- their kingdom to the Beast'-to that horn of it city. It sent its troops there under pretence of thority, or that of the Sixth-Head revived. There venth, or Three-Horned Eighth Head, as repre- which survives the war, 'until the words of devotion to the Pope, but really to look after was now an Eighth Sovereignty with the Bishop sented in Daniel. Which Earth-Beast horn, God be fulfilled.' This they will do with unan. French interests in Italy. Those interests, of Rome turned into its image or representative. then, will become the permanent 'Eighth' of imity; for 'they have one mind, and, shall give which are imperial interests, need as much This Eighth 'is of the Seven,' that is, of the same the Scarlet-colored Beast on which the Woman their power and strength unto the Beast.' looking after now, as when the Frogs first form as one of them, namely, imperial. The dominion thus uniting in the emperor and I should say the Austrian, seeing that in Rev.

The symbolical period during which the Ten swarmed in Rome. It is these interests, which are not the interests of the Ten Horns and their the Pope is known in history as the Holy Ro- xi. 11, France, the plateia or broadway, its Eighth Head, is styled 'one hour.' This is future Head, that will kindle a flame in Italy. man or French Empire; and in the days of is there styled the Tenth Part of the City'- representative of thirty years, upon the principle and bring the power of the Horns and Head

Charlemagne comprehended all France, all Ger a tenth kingdom of the Sea-Beast. It was orige that a Jewish day of twelve parts, or hours, is against Rome for the expulsion of the French, many, part of Hungary, part of Spain, the Low inally a Sea-Beast Horn before Charlemagne some times representative of a time or year of in effecting which she will be burned with fire, Countries, and the Continent of Italy as far as founded the French Empire. French imperi- years of twelve parts, or months or hours, of but not entirely and finally destroyed; for that Benevento. This was its original manifesta- alism is a preternatural or anomalous state of years. A year of 360 days is representative, destruction is the glory of the Lamb and his tion when it 'came up out of the earth.' Since that time it has passed through various phases, but not to the foreign relations of France. This but not to the foreign relations of France. This but its main features may be traced in the Ger- country can only maintain harmony with its It is during the last hour of their existence, that The conflict between the two existing horns man Empire, until it shone forth as the French neighbors as a kingdom, with a dynasty having they make war with the Lamb who overcomes of the Earth-Beast for the Eighth Headship. Empire again under Napoleon the Great, who common interest, and in good fellowship with the them.' Before, however, the war begins be-brings Rome's pre adventual calamities upon used to boast himself of being the successor of other sovereign families of the West. The French tween the belligerents, the Lamb descends from her. The hatred of the kings against the city Charlemagne. When he fell from his high est imperial horn will doubtless create a great up. the right hand of God to 'the white cloud,' whence continues so long as she remains in the hand of tate, the House of Hapsburg became in 1815, roar among the nations, and perform great mira. he reaps the harvest of the earth (Rev. xiv. 14- the French horn; which it is probable, will the sole horn of the dominion, and has continued cles with the sword. Austria may be expelled 16) in smiting Nebuchadnezzar's image with avail itself of the co-operation of the malcontents to monopolize the imperiality with the Pope, from Italy, and reduced to great extremity at the stone upon the mountains of Israel. This ac- in all their countries in furtherance of its ambiuntil 1852, when a second horn has shown itself home; but, backed by Russia and Prussia, the complished, he descends to Mount Zion where tion. This will make them hate Rome with the in the French Empire revived under Napoleon fortune of war will turn in its favor, as in the he appears with the 144,000 'who follow him most cordial hatred as a focus of an influence III. This man's model is his uncle, whom he days of Napoleon the Great, and the French whithersoever he goeth. These are the redeemimitates in all details. He is heir of all his Empire will wane to its irrecoverable and final ed from among men, the first fruits unto God and to its will. A sense of common danger will uncle's claims, and therefore of Charlemagne, overthrow. On the fall of the French Empire, to the Lamb.' (Rev. xiv. 6, 7.) The righteous unite them to Austria, Russia, and one another. whose empire stands revealed in the greater the Kingdom of France will appear again; and dead raised, and the Dragon bound, the next Without these two sovereignties, they could not part of its original extent under Two Imperial the Charlemagne dominion under one emperor, thing is the proclamation to the world of the continue the war with the French horn, being Horns instead of one, and both of them concen- sovereign of three Horn or Toe kingdoms pre- judgment-hour having arrived, with an invita- weakened by the disaffection of their people. trating their influence for future developments viously plucked up by the roots, and surrounded tion to the nations to submit to God. (Rev. xiv. Hence, self-preservation works unanimity; and by seven satellite thrones, all having the papal 6, 7.) But the invitation will not be regarded. causes them 'with one mind to agree and give Since 1815, and until the recent proclama- superstition for their state-creed, and the Pope The cry of them who had been slain, and had their kingdom to the (Austro-Russian) Beast.'

is broken, and gives place to the Bourbon Horn Russian autocrat sovereignty of the East. of the Ten Horned polity, the Earth-Beast imperiality, then, does not (Rev. vi. 9-11; xiv. 18; xvi. 19, 20; xix.) French ambition, and the revolutionary spirit in perial sovereignty may be styled the Franco- 'go into perdition' before the manifestation of 15.) The clusters of this vine are the ten king- all their dominions. When they have accom-Austrian Papality. The elements of this are Nebuchadnezzar's Image in all the terribleness doms clustered around the Eighth Head, plished the work of suppressing the French emtwo emperors and the pope—emperors as yet unof the 'latter days' exhibition to that monarch gathered together to make war against the Lamb pire, and the conquest of Rome, their hatred is crowned, and both from the necessity of their in his dream; though one of the horns now exposition, claimants upon Rome as the throne isting does. The iron, latter-day, element of which confers Eighth-headship upon the crowned. the image, is the Sea-Beast with the then one-Which will he anoint as successor to Charle-horned Earth-Beast for its Eighth Roman Immagne? Will he crown them both? Will Naperial Head, with Eyes like a man, and a mouth During the continuance of the war the goat with her, shall bewail her, and lament for her,

self. This was not difficult to effect. The emperor, will be of Austria acknowledge his pre- rising into view from beyond the Roman limits, with terrible defeats, and all the horrors of pesperor on the Bosphorus was weak in Italy, and eminence, and consent to be crowned by an in- far into which he protrudes his power until he tilence, and famine, and of fire and sword, 'in Charlemagne was ambitious of becoming a sucferior hand, or to remain uncrowned at all? These becomes the Chief of the Image-Polity in the the presence of the holy angels, and in the prescessor of the renowned Cæsars. The manifes- and similar are questions whose solution must Feet-period of the times of the Gentiles. The tation of the plot was therefore duly planned be- result from the working of the 'three unclean power of the latter-day Assyrian Head being the 'unto ages of ages:' (Rev. xiv. 9-11, 19, 20,) tween the Bishop and the King—the Bishop was spirits like frogs.' They can only be determided by which the constituents that is, to the end of the hour of judgment, or to crown and proclaim him emperor of the Ro- ned by the sword, which will cut the knot that of the Sea Beast are held together (for unless thirty years aforesaid, which terminates in the the Horn toe governments, and Eighth Head are commencement of the thousand years reign. the new emperor was to do great things for the The Earth-Beast imperiality has now existed sustained by Russo-Assyrian potency, the French This judgment hour is the period of Israel's res-

xvii. and Dan. ii. 7, may be brought out. When reigneth over the Kings of the earth'—the ten

tion of the French Empire, the Earth-Beast was known as the Austro-papal dominion; for the will, I conceive, be the political constitution length prevails, and the Lamb yields to their bled to stand in spite of Democracy and the time being, however, and until the French Horn of the Roman West, contemporarily with the earnest solicitation to thrust in his sharp sickle, French Empire; and even to expel their hated and gather the clusters of the vine of the earth. antagonists from Rome, and to suppress forever

poleon, whose soldiers garrison Rome, prevent speaking great things. The Head of Gold is nations subject to the Eighth Head polity, or when they shall see the smoke of her burning,

To Correspondents.

standing afar off for fear of her torment, saying,

and Age to Come.

Foreign Nems.

The Madiai husband and wife embarked at

Leghorn on the 16th ult., for Marseilles.

o convey the Pope to France.

city! for in one hour is thy judgment come.'- your article, to fit for the press, we find it so de-Their 'Eternal city' having gone thundering fective in composition as to be induced, though into the abyss, her destroyers will come upon reluctantly, to lay it over. It contains many joicing in hope of glory, E. R. PINNEY. them, and tread them as ashes under the soles of good thoughts, which, if properly presented, their feet; (Mal. iv. 3) for the day of vengeance would be of service to the cause of truth.

is in all their hearts to give them blood to drink S. A. ALLEY.-Your inquiries are importbecause of all the righteous blood they have shed ant, but cover too much ground to be answered 5, 1853, writes: in the service of the detested Harlot in all their now. We may notice them at another time.

dom to the Beast.' By this is not meant that that 'rule, authority, and power,' signify the she did with a powerful effect. their governments cease to be. Their king- same as 'kingdom.' Hence it will not do to By her request, Elder Robins, who lives at dom continues to exist until broken in pieces confound them in the same signification, in Ripley, was here last Saturday, and on Sunday Waterloo, Seneca county, commencing Sunday, and consumed by the Stone-kingdom of the strict and accurate Biblical criticism. In such he baptized thirteen. On that evening we April 17, through the week, and over Sunday April Saints; for they make war upon the Lamb and criticism, plain terms must be defined, according formed a church and elected elders. Yesterday 24. As we intend to occupy the Court House, a Saints; for they make war upon the Lamb and criticism, plain terms must be defined, according to correct rules of language, irrespective of any one of the elders, Bro. Joseph Cooper, Jr., baplay brethren, far and near, are urgently invited to do not, then, cease to be kingdoms by becoming theory or opinion. It will not do to change or tized twenty more; making, in all, fifty-six prerepublics, or by merging as provinces into the to accommodate the true meaning of words to cious souls, who have covenanted together to Jesus, trusting that this meeting may prove a bles-Austrian or Russian empires; but they continue sustain any sentiment whatever.

as independent monarchies under an emperor- Again, the Kingdom named in the text, which I thank God for his good providence in directship, as New York, Pennsylvania, Virginia, and Christ is to deliver up, is the same over which ing Sr. C. to this place. She is an ornament in other States, are independent republics under a he is to reign; 'for he must reign,' &c. He the church of Christ. She is still with us, and presidency. These States have given their do- does not, and never will, reign over the kingdom probably will remain here several weeks. She minion to the general government; so that they of the prince of this world.

can no longer act constitutionally in relation to Once more, every just principle of exegesis trine of the Restitution, in this part of the foreign affairs in making treaties, war, &c., will give the same application to the term King. country. She spoke to the people last night, Dansville, Livingston county, commencing Sunday, without it; and should they be unable to main- dom, in 1 Cor. xv. 50, that belongs to the same and the effect was, eight persons confessed the April 3, to conti tain order within their own limits, the federal term in verse 24; hence it is incorrect to say Lord. So you see the good work is going on. — next Sabbath. Brethren far and near are invited government would enable them to do it, and so that 'the kingdom of the Prince of this world' is the May God stand by Sr. C., and give her strength to attend. become 'their power and strength.' They cannot wage war with each other. If they were kingdom in verse 50 is the inheritance of prayer. to try the experiment, the federal government the immortal saints; and besides, we cannot call to would intervene with the forces of the Union to mind any Bible evidence that the 'prince of this the lesson to take courage, and in the face of compel peace between the belligerents. A sim- world' if the devil be meant, has a Kingdom. difficulties to work for God? When shall we ilar arrangement between the Ten Horns and There are 'kingdoms of this world' which acknowled the abiding truth, that laboring for Eighth Head for mutual safety and preservation, are to 'become the Kingdoms of our Lord and his glory, we may confidenly rely for aid on an is what I understand by the Kings 'agreeing to of his Christ' (Rev. xi. 15,) at the sounding of invisible arm? give their kingdom to the Beast'-an agreement the seventh trumpet. In this case the plural brought about by the perils created by French instead of the singular form is used, and instead ambition, and the revolutionary spirit of the de- of Christ delivering up the kingdom, he comes into possession of the 'kingdoms of this world.'

Of these ten horn-kingdoms three become the We present these thoughts for your considerimperiality of the Eighth Head—the Columbia ation, before giving your remarks on this very aged 30 years and 10 months, Susan D., wife of Dr. District, as it were, of the Sea-beast confederacy. important subject. Should you still retain your Jacob Blake. District, as it were, of the Sea-beast confederacy. The man occupying the imperial throne is the King of three several kingdoms, which gives important subject. Should you still retain your Jacob Blake.

Our sister was in the enjoyment of good health until a very few days previous to her death. The origin of her sickness was a severe cold, which was followed by pleusickness.

laws. The horns plucked up by the roots are subdued by the Eighth Head; and will, I becontinue in suspense.—Herald of the Kingdom may he be aided in return by them on his closed her eves in death.

BOOKS SENT.—Mrs Com Conner, S A Simmons, Closed her eves in death.

F Bro. J. B. Cook has recently spent a Sabbath with the friends at Port Byron; and is now in Oswego preaching the Word. His effi-ITALY.—The war steamer Napoleon was being fitted up, and it was said would be despatched cient labors are much called for and greatly needed in many places, and his love for the Well informed parties say that great activity cause prompts him to do all he can for its adprevails amongst the Revolutionary Chiefs in vancement; sometimes a small remuneration Lombardy, and that an outbreak somewhere is received from those for whom he faithfully may be looked for about the end of May. Kos- toils. Still he does not complain, but looks for suth and Mazzini are said to be jointly laboring be more liberally compensated. his reward in the kingdom of God. He should

LETTER FROM BRO. E. R. PINNEY.

TURKEY-The threatening aspect of Russia Bro. Marsh :- My health is gradually failtowards Turkey has been the cause of the great- ing. I have days that I am more comfortable, and remain several days there and in New York. est excitement, not only in Constantinople, but but no real gain. I am much worse now than in London and Paris, causing considerable fluc- four weeks since. I do not think there is any prospect of my being improved so as to be about where Bro. E. Miller jr., may appoint. The proceedings of Prince Menschikoff, the and be comfortable. I have yet to see the first Russian Minister of Marine, had been of a hour of freedom from suffering for months, haughty and war-like character. The British when awake. Considering my state, I rest refleet in the Mediterranean had been strengthen- markably well at night.

ed by the French fleet and ordered at once to The last week has been one of intense suffering. My face was never worse swollen. My The demands of Russia are not actually right eye is almost entirely closed, and that side known, but the lates! intelligence states that of my head is increased more than one-third in matters will be peaceable arranged.

written in more than a week. My trust in God Alas, alas, that great city Babylon, that mighty S. N. L.—After bestowing several hours on is still unshaken. Father will do right.—

> Love to all, and believe me, as ever, still re-Seneca Falls, N. Y., April 4, 1853.

BRO. R. D. WARRINER, Detroit, Ill., March

Through the good providence of God, Sr. M. L. L.-We are not aware of the existence of K. Chapman was thrown in our midst, and com-These ten horns 'agree and give their king- any law of language that justifies the conclusions menced wielding the sword of the Spirit, which

walk in the truth.

was the first that ever fully preached the doc-

Obituary.

'Them which sleepin Jesus will Godbring with him.'

periality to his official character. They are 'pluck- wishes. The other portions of your communied up by the roots,' as Delaware, Maryland, and cation we give, as each part may be separately siderably aggravated, and complicated, causing the se-Virginia would be if merged into the District of published without affecting the sense of the verest anguish of body. Her sufferings were excruciating. 88; A B Fabric 489, 50 cents; H H Ray 494, \$1,60; A few hours before death, she made a last, and solemn B Row 490, \$3,00. appeal to her loved ones.

subdued by the Eighth Head; and will, I believe, prove to be Lombardo-Venetia, Hungary,
lieve, prove to be lieve, liev and Sardinia. The Protestantism and constitu- States, called on us a few days since, and spent Call upon me in the day of trouble, and I will deliver J Hurlbut, J P Mallory, J Stevens, E Miller jr, J tionalism of the last named mark it as a victim a few hours. May his mission be attended with thee.' After breathing out the pent up feelings of a W Marsh, E R Pinney. of the Beast. Of this, however, we shall not long a blessing to those for whom he may labor, and wife's and a mother's full heart, her prayer was doubtless

She leaves behind her, in this land of the sick and dying, A discourse was delivered to a large assembly, on this

My longing heart cries out, O, come, Creation groans for thee: The weary pilgrim cries, O, come,

S. S. BREWER.

Sunday, May 29 -

Appointments.

Bring immortality.

As our paper is made ready for the press on Wednesday, fice. He owes 54 cents.

Bro. Moses Chandler. Sunday, April 17 -

Bro. J. B. Cook. Sunday, April 10.

Bro. M. Batchelor. New Britain, Ct., Sunday, April 10 -Winsted, (will preach if desired).

Sunday " 17.

Bro. J. C. Bywater.

Bro. L. P. Judson.

Bro. R. V. Lyon. Square Pond, Ct.,

sing to all the saints who may attend it, and the means of salvation to perishing souls.

> BENJ'N F. HANSON, JR. E. D. HANSON.

Brn. J. B. Cook and George Storrs are urgently invited to be with us.
In behalf of the brethren— WM. BROWN.

BUSINESS ITEMS.

S. D. CONNER. - Your letters have been received and the Harbinger is regularly mailed to each. Hope you will receive it more regularly.

Z. CAMPBELL. - Hope you will be able to accomplish your proposed tour west.
F. T. Mansfield.—Your last credit is \$1,00— March 12, 1851, and pays to No. 400. B. CARTER. - Your last credit is \$2,00 - January,

1853, which pays to No. 515.

Receipts for the Harbinger.

a companion, and four children, to mourn her loss, one an dress is South Adams, Mass., instead of Adams, as recently published.

DONATIONS FOR BRO. E. R. PINNEY. S. H. Adams - - - \$1,00 P. Gaige - - - - 3,00

Delinquents.

THE POSTMASTER at Fairhaven, Mass., says A. H. Denney does not take his paper from the of-

O. Morse & Co.'s Window Sash Fastener.



Efficient Agents Wanted TO SELL AND APPLY our Fastener, who will find the business Permanent, Safe and Profitable. Our Fastener is the most efficient and elegant one in use, as experienced Mechanics, especially House Builders and other competent judges testify. There will be no risk of loss in obtaining our Fastener, as they are a valuable article, which will always command the price for which we sell them. Hardware Merchants and others are requested to call and examine them, or Manufactured in Curtiss Block, Main Street. Rochester, N. Y., April 4, 1853.

[Nore.-We know these Fasteners are all they are recommended to be; and think a fair profit may be realized by those who may engage in selling or putting them into windows. They are easily inserted, by simply boring a hole in the side of the Sash, and require neither nails nor screws to hold them permanently

The English government seems to view the I would be glad to write more, but my infirmiOther arrangements may be made, as the Lord | Window Fastener in use, of which we have a knowledge. I |
[Borror.] to their place. In our judgment they are decidedly the best

The harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.'-PAUL. ROCHESTER, SATURDAY, APRIL 9, 1863.

Donations:

TO AID IN FREEING THE HARBINGER FROM ITS PRESENT EMBARRASSMENT, AND CONTINUE

to accomplish these objects.

THE HARBINGER.

trimmed and are ready to meet their Lord.

fulness of the Harbinger and also enlarge its re more.' Jer. xxxi. 31-34. hundreds by the commencement of the next vol. I made with their fathers, in the day when I took answers, Why?

pay what they owe on past accounts, and for ad ant, and I regarded them not, saith the Lord. For prophets was made with either christians, Israel he does not, as did Abraham, have to look for the our present demands will all be paid by the close of | 8-12.

the blessing of God, we shall be enabled to accom- forever more. Ezek. xxxvii. 15-28. plish our present intentions relative to the publica tion of the Harbinger. Shall we succeed? It is the believing Jew and Gentile will readily admit apostles, which proclamation now constitutes the ceived a full supply of this work on the Spirit Rapfor you, as God's stewards, to determine.

our friends and agents see what can be done? 26, 27.

THE GOSPEL.

the second; for finding fault with them, he saith, consequently it does to Judah and Israel.

tion of our paper weekly at its present size. We a new and better covenant with his ancient people. meant. next volume, as our present type is too much worn God repeatedly promised, long after giving the Mo- the hearts of christians. cause of truth, and in view of the approaching They would not come to the light, but loved dark their God, and they are now his people.

immed and are ready to meet their Lord.

We confidently hope to receive further aid from

We confidently hope to receive further aid from

Whom the new covenant with the house of Israel, dah and Israel are.

Whom the new covenant was to considerations we confidently affirm that it is not yet made. Therefore it will be made or consummand with the house of Judah; not according to the time of the company of the those benevolent friends who have not yet cast in covenant that I made with their fathers, in the day iquity,' and to 'remember no more' the sins of 'Jutheir free will offerings to aid in this good cause. that I took them by the hand to bring them out of dah and of Israel.' The true children of God are As soon as circumstances will admit, they will the land of Egypt; which my covenant they brake, not sinners. The provision, therefore, was not cheerfu'ly and some bountifully lend us their aid. although I was an husband unto them, saith the made for them: consequently it must belong to Ju. They love the cause of truth and the reward of Lord: But this shall be the covenant that I will dah and Israel. those who 'freely give' to sustain that cause—too make with the house of Israel; after those days, The subsequent part of Jer. xxxi. shows most understood and taught with great power the glori-

this volume of the Harbinger together with much | Ezekiel has prophecied in harmony with Jere- Canaan. Christ's first advent confirmed this gramiah on this everlasting covenant, and like them, cious promise, and gave the assurance that it would Kind patrons, we look to you for the assistance he makes full and positive provision for the house be fulfilled in due time. When Christ shall come visit to Indiana is deferred for a few weeks. Due we need to enable us to carry forward the work of Judah and the house of Israel. They are as again, raise Abraham and all the sleeping saints before us; not to a few, but to all. The very fact sured of being made 'one nation,' not to be 'di-from the dead, and gather Israel and Judah to the definitely fixed. that your names are on our books, gives us the vided into two kingdoms any more at all'-of dwel- land of promise, then this everlasting covenant most sacred pledge on your part that you will res | ling in the land which God gave to Jacob-of hav. made with, or gospel preached to Abraham, will be | WE are requested to notify Bro. Bouk and pectively pay us according to promise. If you do ing an 'everlasting covenant' of peace made with consummated. Or, in other words, God promised friends in Canada West, that in compliance with this, with other assistance we hope to receive, by them; of David being their Prince forever; and or willed the land of Canaan to Abraham and his request, Bro. W. Sheldon will visit that section of strict economy and incessant labor on our part, with of the tabernacle and sanctuary being in their midst seed. At his first advent Christ sealed or ratified the Province at an early day.

A FAIR OFFER.—All new subscribers who will reremit to us \$2,00, shall receive the NEXT VOLUME was made by Christ at his first advent with christwas made by Christ at his first advent with christwas made by Christ at his first advent with christof the Harbinger and the REMAINING NUMBERS OF ians. But we candidly ask, is this theory correct? will be given to the rightful heirs. Hence this THE PRESENT VOLUME from the time when the re- We say, no; it is fundamentally wrong-because covenant was not made with christians or any other mittance shall be received. Nine numbers more the Old Testament prophecies and Paul's applica people at the first advent of Christ. Well, if it wishes to know the address of William P. Green. will complete the present volume, hence the sooner tion of them justify no such conclusion, but clearly was not made then, the inquiry naturally arises you make a remittance, the greater number of paprove that instead of the promised new covenant when will it be made? When the 'Rededmer shall Ancient and Modern Cities.—The area of the pers you will receive. This, we think, is a liberal being made with christians, it is to be made with come to Zion,' as we have already shown in this ancient city of Babylon was 225 square miles, and offer, and all will do well to avail themselves of it Israel and Judah after the Redeemer shall come to article. In harmony with this conclusion we add that of Ninevah 216 square miles, while that of who desire to subscribe for the Harbinger. Will Zion at his second advent. Isa, lix, 20; Rom. xi. the following evidence:

to be fit for further use. We have thus decided, saic covenant, to make another covenant with Is- It must be literal Judah and Israel-because God

voice to a guilty world to repent and believe, ere fied the Lord of glory, of whom their prophets filled, they will know the Lord, and not teach his no more to be divided. Ezek. xxxvii. that awful manifestation takes place; and because spake! To prove that God had made provision for knowledge to each other any more. Christians do we believe that in endeavoring faithfully to discharge this solemn and responsible duty the Har binger will be sustained by those who are already enlightened by the truth and who have their lamps

recently been done in this way to increase the use-

be paid without any further delay. Let all look to ciful to their unrighteousness, and their sins and are two very different things. The truth, as we ever. Amen. this matter as honest men and women should, and their iniquities will I remember no more.' Heb. viii. understand, is this. God promised to Abraham that he would give to him and to his seed the land of

this will with his blood. The blessings promised that God has made provision for two covenants; gospel of the kingdom. All who believe and obey ping delusion. It may be had at this office, or of that the first, which was made with Israel at Horeb, this gospel are made heirs of the kingdom, and at J. C. Bywater, Auburn, N. Y. Price 15 cents

This new and everlasting covenant is to be made the exceeding precious blessings promised in this with the house of Israel and house of Judah because epistle. The restitution, the rest, the Melchisedec THE new covenant spoken of by Paul in the eighth it plainly says so: and God will fulfil his word. It priesthood, the heavenly country and city, the kingchapter of Hebrews will now be considered. The reader will remember that the partially blinded Jew and of Judab.' And we challenge the christian to come.' There is not an intimation in the entire was of a limited duration, (Gal. iii. 19), but supposed that it would be unchangeable and endless—

Literal Judah and Israel are identified in this covenant is because it is said their to the Christian Church—for it is no where in the Scriptures called 'the house of Israel and the everlasting covenant, as we showed last week, are located by the apostle in 'the world to come.' There is not an intimation in the entire epistle to the Hebrews that the new covenant was unade at the first advent of Christ. If it had been reader will remember that the covenant made at Horeby world to prove the contrary.

Literal Judah and Israel are identified in this made at the first advent of Christ. If it had been reader will remember that the possible in 'the world to come.' There is not an intimation in the entire epistle to the Hebrews that the new covenant was unade at the first advent of Christ. If it had been reader will remember that the covenant made at Horeby world to prove the contrary.

Literal Judah and Israel are identified in this made at the first advent of Christ. If it had been reader will remember that the everlasting covenant, as we showed last week, are located by the apostle in 'the world to come.' There is not an intimation in the everlasting covenant, as we showed last week, are located by the apostle in 'the world to come.' There is not an intimation in the everlasting covenant, as we showed last week, are located by the apostle in 'the world to come.' There is not an intimation in the everlasting covenant, as we showed last week, are located by the apostle in 'the world to come.' There is not an intimation in the everlasting covenant, as we showed last week, are located by the apostle in 'the world to come.' There is not an intimation in the everlasting covenant is not an intimation in the everlasting covenant is which appears to be clearly intimated in the following expression, that Paul so understood their up out of 'Egypt.' Christians have no 'fathers' in been directed to that point, in a manner that none The assistance of the benevolent is solicited faith: For if the first covenant had been fault. less, then should no place have been sought for This covenant, therefore, cannot refer to them; distinctly seen to have been his object in all his Behold the days come, saith the Lord, that I will Literal Judah and Israel must be meant in this understanding Hebrews to whom his epistle was make a new covenant with the house of Israel and new covenant, because two covenants are named: with the house of Judah.' Heb. viii. 7, 8.

One, which the fathers 'brake,' and the new coven ant. This evidence not only shows what were the mis

This evidence not only shows what were the mis Our friends who have expressed their wishes on taken opinions of the Jew, but it proves that the God has never made two covenants with them and the subject, have uniformly requested the continua great purpose of God contemplates the making of their fathers. Judah and Israel, therefore must be shall endeavor to comply with their wishes, and If such are not the facts—then Paul might with It must be literal Israel—because the law is to with Israel and Judah. Israel (the ten tribes) are have taken measures to obtain new type for the propriety have asked the objecting Jew, why has be put into their hearts: whereas it is already in They could have acded Christ with much propriety and force,-instead of making a new and evernot, because we have received sufficient aid recently rael and Judah? The Jew could give no satisfac- promises in the covenant, I will be their God, and lasting covenant with Judah predicted the destructo free us from embarrassment, for we are vet in tory answer. Their prophets had spoken freely they shall be my people.' They are not his people tion of their city, their slaughter and dispersion in straitened circumstances—but because the Harbin and distinctly on this important matter; hence now. This cannot be true of christians, or the bondage and effliction until the long times of Genger weekly at its present size is needed in the there was no excuse for the blindness of the Jew. true children of faith and holiness; for God is now tile oppression should end. Luke xxi. 24. Moreover, when this covenant shall be made, the two advent of the Lord Jesus Christ, to raise in conjunc ness—turned a deaf ear to the voice of their own Literal Judah and Israel must be the objects of houses, Israel and Judah will be gathered to their tion with other faithful watchmen—its warning prophets, and in their madness rejected and cruci this new covenant—because, when it shall be ful own land, be united in one house, or one kingdom,

mated at the second coming of Christ, at the commencement of the age to come.

The apostles were 'able ministers' of this coveproclaimed it to Jew and Greek in a clear and fordearly to be remiss in their duty in this respect.—

Could they make their contributions now, it would probably afford us more essential aid than at any future time, for we are in present need.

We place considerable dependence on the aid we expect to receive from new subscribers, which we hope will be added to our present list. Much has those will be added to our present list. Much has those will be added to our present list. Much has those will be added to our present list. In the worl of the make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their good, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive that the conclusively that this covenant will have its fulfil-ment with Judah and Israel, in the world or age to come; for it is said of them that 'they shall not cease from being a nation before me [the Lord] for ever;' that the city of Jerusalem shall be 'built to the Lord;' that 'the whole valley of the dead bodies . . . shall be holiness' to him; and they shall not be plucked up, nor thrown the least of them, saith the Lord will remember their in nor they the city shall not be plucked up, nor thrown the least of them and the procedure of the good and taught with great power the glori-ous purpose of God relative to the redemption of a fallen world; or, they were wise and successful preachers of the good and taught with great power the glori-ous purpose of God relative to the redemption of a fallen world; or, they were wise and successful preachers of the good and taught with great power the glori-ous purpose of God relative to the redemption of a fallen world; or, they were wise and successful preachers of the good and taught with great power the glori-ous purpose of God relative to the redemption of a fallen world; or, sources, and much more can be done in this way, and we trust will be. If all the friends of the Har the days come, saith the Lord, when I will make a binger would interest themselves in this matter, the new covenant with the house of Israel and with the new covenant with number of its subscribers might be enlarged some house of Judah: not according to the covenant that church, why did not Paul so interpret them? Echo this gospel of the kingdom or everlasting covenant. O how precious is this gospel! and especially now ome. We trust they will see what they can do. them by the hand to lead them out of the land of We confidently rely on our present patrons to Egypt; because they continued not in my coven strate that no such covenant as is promised by the dear to the understanding and believing soul, for vance pay on the next volume previous to its com- this is the covanant that I will make with the house and Judah, or any other people at the first advent end of his faith, fafar off, but he knows that it is mencement. We seriously hope that none will be of Israel, after those days, saith the Lord; I will of Christ. He made no covenant then. This was night at hand. He has the fullest assurance that remiss in these matters-for should they do so, it put my laws into their mind, and write them in not the work of his first advent. Instead of making the day which Abraham rejoiced to see by faith, or will very materially embarrass our business, if not their hearts: and I will be to them a God, and they a covenant then, he confirmed the one previously in vision, will soon open with all its glories, when defeat our present designs relative to the publica- shall be to me a people. And they shall not teach made with Abraham, and which is to be consum he and all the heirs of promise who now sleep in tion of the Harbinger. We speak on this subject every man his neighbor, and every man his brother, mated at the second advent of Christ. 'He shall death, will arise from their dusty beds, to live and in season, that all may discharge their indebtedness saying, Know the Lord: for all shall know me, confirm the covenant with many for one week.'- reign with Christ a thousand years,' on this earth, when it may be due. Much is due now, and should from the least to the greatest. For I will be mer- Dan. ix. 27. Making and confirming a covenant (Rev. xx.; v.); and on the new earth forever and

BRO. HENRY GREW, Philadelphia, Pa.,

London including its environs is but 114 square Paul places the event in the future, as he does all miles.

ther could he, according to the testimony of David, restoration. 'And he said unto them, It is not for We will now turn our attention for a few mo-It has been decided by the Church in this city to Father's throne, at his right hand, for a given period ceive power, after that the Holy Ghost is come gathering and conversion of Israel. hold a Conference, commencing Thursday evening of time. Therefore, the coming spoken of in our upon you: and ye shall be witnesses unto me, both 'Behold, the days come, saith the Lord, that I June 2, and hold over the ensuing Sabbath. In text, must be his second coming. Then the Father in Jerusalem, and in Jude, and in Samaria, and will sow the house of Israel and the house of Jubehalf of the Caurch we give a cordial and gene will give it to him: and he will sit at his right unto the uttermost part of the earth' [Roman king- dah with the seed of man, and with the seed of ral invitation to ministers and brethren in all parts hand, as the great Restorer, to gather them from dom]. And on the day of Pentecost, we find Peter, heasts. And it shall come to pass, (after those of our widely extended country and Canada to at the four courners of the earth, whither they be who had been selected by the great Head of the days of dispersion,) that like as I have watched

CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

A SERMON.

dom there shall be no end.

labor, we trust will provide the necessary funds to III. I shall now adduce some testimony, which tored.

it does not militate against positive testimony. - did visit the Gentiles, to take out of them a people this shall be the covenant that I will make with the The conferences which we have enjoyed in this Levit, xxvi. We learn that after they were recog for his name. And to this agree the words of the house of Israel; (the same nation that he had city for a few years past, have been very harmo nized as the subjects of the kingdom of God, he prophets; as it is written, After this (after he has watched over to pluck up,) after those days, (of nious and profitable to the Church here and our marked out the course that he wished to have them taken out of the Gentiles a people for his name) I dispersion,) saith the Lord, I will put my law in brethren from abroad; and we trust the contempursue, informing them that if they were only (Christ) will return, (second coming.) and will their inward parts, and write it in their hearts; and plated one will also prove a blessing to all who obedient to his laws, then he would set his taber. build again the tabernele (palace) of David, which will be their God, and they shall be my people. And may attend it, and to the cause in general. Let nacle among them, and his soul should not abhor is fa'len down; and I (Christ) will build again the they shall teach no more every man his neighbor, there be a general attendance, and may the coun them. And he would walk among them, and be ruins thereof, and I will set it up: That the residue and every man his brother, saying, Know the Lord: their God, and they should be his people. But if of men may seek after the Lord, and all the Gentiles for they shall all know me, from the least of them Dr. John Thomas, editor of The Herald of the they would not hearken unto him, and do all his upon whom my name is called, SAITH the LORD, unto the greatest of them, saith the Lord: for I Kingdom and Age to Come is expected to commence a series of fectures on the Prophecies some times for their sins. Now, it must be obvious to David, is literally fallen down, it must be literally their sin no more.'—Jer. xxi. 27-34. time during the Conference or at its close, as may every unbiassed mind, that the inference is, that built up, or the purpose of God will fail! James, Now, it is evident to every intelligent mind, that be determined after his arrival. In view of this when this period of time expires, God will withdraw in order to make this position good, refers to the

Jesus, is in place. 'We trusted that it had been close (mar. hedge or wall) up the breaches thereof; erad, consequently, this new covenant has not been he which should have redeemed ISRABL.' And and I will raise up his ruins, and I will build it as made with them. why did they expect the kingdom of Israel to be in the days of old: That they may possess the 2. This witness testifies that it is to be made restored, which was then in a broken state? An- remnant of Edom, and all the heathen, which are with them, after the days of their oppression are "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the prophecies, which spoke of its restitution. And Behold, the days come, saith the Lord, that the prophecies, which spoke of its restitution. And playman shall evertake the reader, and the treader and with the contract of the called by my name, saith the Lord that doe in this. Behold, the days come, saith the Lord, that the prophecies, which spoke of its restitution. crown: this shall not be the same: exait him that is low Jesus gave them to understand, that they were

II. The prophet declares that the kingdom of Is Again: The testimony of Simeon is to the rael, should be no more until its rightful heir should point. Lake ii. 28-35. And he took him [Jesus] up in his arms, and blessed God, and said, . . . 1. Who is this rightful heir? I answer-JESUS! light to lighten the Gentiles, and the glory of thy But, says the objector, I demand the testimony!—
Well, sir, it shall be forthcoming. Please listen to
it. 'For unto us a child is born, unto us a son is
given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father,
The Prince of Peace. Of the increase of his. The Prince of Peace. Of the increase of his government there shall be no end, [during the thousand years,] upon the throne of David, and upon his [DAVID'S] kingdom, to order it, [David's King-now] and to their own land, as a nation, after he shall come the second time.

The testimony of Jesus concurs with Paul's.

The testimony of Jesus concurs with Paul's.

The testimony of Jesus concurs with Paul's.

Matt. xxiii. 37-39. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which for ever. The zeal of the Lord of hosts will perform this!' No condition here! Therefore, according to your own views of this Scripture, Christ must have the kingdom of David; which was coinposed of the twelve tribes of Israel. Amen.

Acts is 29-31 f. Mos and brack the captivity of his legans from this testimony of Jesus concurs with Paul's.

The testimony of Jesus concurs with Paul's.

Matt. xxiii. 37-39. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered to) shall be saved; as it is writ en, (Ps. xiv. 7), O that the salvation of Israel were come out of Zion!

Behold, your house is left unto you desolate.' We learn from this testimony of Jesus concurs with Paul's.

The testimony of Jesus concurs with Paul's.

Matt. xxiii. 37-39. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which fulness of the Gentiles be come in. And so ALL Israel. (the same Israel that blindness is happened to ISRAEL, (not christians,) until the fulness of the Gentiles be come in. And so ALL Israel. (the same Israel that blindness is happened to ISRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Israel that blindness is happened to SRAEL, (the same Isra The testimony of Jesus concurs with Paul's .-Acts ii. 29-31. 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us both dead and buried, and his sepulcher is with us to consequence of their refusing to come to Christ.

I will now call your attention to Ezek. xxxvii. people, Jacob shall rejoice, and Israel shall be glad. There shall come out of Sion (Zion) the Deliverer, in consequence of their refusing to come to Christ. [Jesus,) and shall turn away ungodliness from Jack the captivity of his people, Jacob shall rejoice, and Israel shall be glad. There shall come out of Sion (Zion) the Deliverer, in consequence of their refusing to come to Christ. unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him,

But they are not always to remain in this state.

cob (the twelve tribes): For this is my covenant one stick, and write upon it, For Judah, and for the children of Israel his companions: then take

Again: Gabriel testifies, (Luke i. 30-33), 'Fear Again: Matt. xix. 28. 'And Jesus said unto not, Mary; for thou hast found favor with God .- them, [apostles,] Verily, I say unto you, That ye And, behold, thou shalt conceive in thy womb, and which have followed me, in the regeneration [restibrig forth a son, and shall call his name JESUS .- tution] when the Son of man shall sit in the throne He shall be great, and shall be called the Son of the of his glory, [the throne of David,] ye [the apos-Highest; and the Lord God shall give unto him tles] also shall sit upon twelve thrones, judging the throne of his father David: and he shall reign [roling] THE TWELVE TRIBES OF ISRAEL. over the house of Jacob forever; and of his king And this testimony is in perject keeping with the faith of the disciples, who had sat under the min-Now Jacob had twelve sons, the head of the istry of our Lord forty days after his resurrection. twelve tribes of Israel. Consequently, the rem- (Acts i. 6-8.) When they, therefore, were come nant of the twelve tribes who are alive at the com- together, they asked of him, saying, Lord, wilt ing of Christ, will constitute the house of Jacob, thou at this time RESTORE AGAIN THE KINGDOM TO over whom Christ and the immortal saints are des- ISRAEL ?

tined to reign, according to the eternal purpose of Now, it must be obvious to all who have any God! Amen. Therefore, he must, of course, be confidence in the word of God, that the answer heir to the kingdom of Israel. And as he did not which Jesus gave to their question, went to con-

Behold, the days come, saith the Lord, that the 3. That it is to be made with the house of Israel, and ishabit them; and they shall plant vineyards, Again: Jer. xxxi. 35-37. 'Thus saith the

have given them, SAITH THE LORD! should be ignorant of this mystery, lest ye should for all that they have done, saith the Lord.'

turn away ungodliness from Jacob, (or Israel,) by no more two nations, neither shall they be divided making 'a new covenant' with them; that is, with into two kingdoms any more at all: Neither shall the 'house of Judah and with the house of Israel.' they defile themselves any more with their idols, Thus we have an immutable argument presented by the apostle Paul, in favor of the conversion and nor with their detestable things, nor with any of

Peter and Isaiah, until he had been raised from the you to know the times or the seasons, which the ments to this covenant, for the sake of eliciting grave to immortality, and be seated upon his Father has put in his own power. But ye shall remore light on this all important subject, viz., the

tend. They will be treely entertained by their scattered: and bring them into the land which God church to present the christian institution to the over them, to pluck up, and to break down, and to brethren and friends here, but we cannot promise promised to give unto their fathers, even 'upon the Jew and Gentile, standing up and testifying posito meet the traveling expenses of brethren as we mountains of Israel: and one King shall reign over tively, (after he had received power to be a witness,) like manner) will I watch over them, to Build, usually have done on similar occasions, and would them all: and they shall no more be two nations, that Christ was the rightful heir to the throne and AND TO PLANT, SAITH THE LORD. . . . Behold, the again, were it in our power to do so. The resneither shall they be divided into two kingdoms any kingdom of David, and in due time he would return days come, saith the Lord, that I will make a new to this earth, and that the kingdom would be res- covenant with the HOUSE OF ISRAEL, and with the enable their worthy ministers to attend this Congoes to show that the kingdom of Israel will be reWe will next call your attention to the testi
that I made with their fathers in the day that I took ilege of attending for the want of tunds to pay their

1. You will allow me to remark, that inferential at the conference held in Jerusalem. Please listen Egypt; (which my covenant they brake, although traveling expenses. Will the brethren see to this testimony is allowed in all courts of justice, when to it. Simeon bath declared how God at the first I was an husband unto them, saith the Lord): But

engagement, the time for holding our Conference his chastening rod, and they as a people will be re-Amos ix. 11-15. In that day (when the great from the fact that the ten tribes were dispersed would be both agreeable and beneficial to Dr.

The testimony of the desponding ones, while on battle is fought, see verse 10) will I raise up the among the heathen, and had been for a period of Thomas and those from abroad who may desire to their way to Emmaus, after the resurrection of tabernacle (palace) of David that is fallen, and about 721 years. And as they have not been gath-

plowman shall overtake the reaper, and the treader and with the house of Judah: and when made, they above hit shall be no more, until he come whose right it is; and I will give it him?"—Ezek. xxi. 25-27.

Jesus gave them to understanc, that they were of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall the greatest of them, saith the Lord. Therefore, melt. And I will bring again the captivity of my we must look for its fulfilment, with Jeremiah and people Israel, and they shall build the waste cities, Paul, subsequent to the second agent of Christ!

and drink the wine thereof: they shall also make Lord, which giveth the sun for a light by day, and gardens, and eat the fruit of them. And I (no the ordinances of the moon and of the stars for a condition) will plant them upon their land, and they light by night, which divideth the sea when the shall no more be pulled up out of their land which I waters thereof roar; The Lord of hosts is his The apostle Paul was among those who bore tesname: If these ordinances depart from before me. timony to the gathering of Israel, when Christ, the cease from being a nation before me for ever. great Restorer, should come out of Zion. (From Thus saith the Lord: If heaven above can be meachap. 9, 10, and 11.) 'For I would not, BRETH-REN, (Query: Who are the brethren?) that ye beneath, I will also cast off all the seed of Israel,

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his [Davin's] throne; He, seeing this before, spake of the resurrection of CHRIST, that his [Christ's] soul was not left in hell, [grave,] neither his flesh did see corruption. Here we have the testimony of David and Peter, that Christ is heir to the kingdom of Israel.

But they are not always to remain in this state.—

For I [Jesus] say unto you, [Jews,] ye [Jews as a nation] shall not see me henceforth, till ye [Jews] shall say, Blessed is he that cometh in the name of the Lord. Here we have immutable testimony coming directly from him who is heir to David's king-dom, that the Jews, as a nation, will, at his second advent, exclaim, with hearts overflowing with gratitude, 'Blessed is he [Jesus] that cometh in the name of the Lord'—the Father. Amen.

Again: Gabriel testifies, (Luke i. 30-33), 'Fear And which is in the hand of Ephraim, and the twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes): For this is my covenant unto them, (twelve tribes) in the children of Israel his companions: the take away their sins. As concerning the gospel, they (Israel) are enemies (therefore, they cannot be, what the spiritual israel) for your (the believers') sake in this testimony of Paul, that I wish to fasten upon your mind as with the point of a diamond.

1. The apostle brings to view two distinct classes of the human family. One he designates by the term brethren: because they had believed and obeyed the gospel. The other class he calls IS. RAEL, in opposition to the brethren. Therefore, they cannot be those who have believed the gospel. as some have assumed.

2. The apostle takes the strong position, 'that blindness in part is bappened to ISRAEL,' until a crecific work shall be accomplished!

The about take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 3. That after this work is completed, Jesus, the great Restorer, will come out of Mount Zion, and king shall be king to them all: And they shall be heir to the kingdom of Israel. And as he did not come into possession of it at his first advent, nei- rm them that they were right in looking for its second advent of Christ!! Amen.

and I will cleanse them: so shall they be my people, into their mind, and write them in their hearts: and I will be their God. And David (Christ) my and I will be to them a God, and they shall be servant shall be King over them; and they all shall to me a people! And they shall not teach every have one shepherd: they also shall walk in my man his neighbor, and every man his brother, judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince testimony of the apostle stands out in bold relief for ever. Moreover, I will make a covenant of in favor of the gathering and conversion of Ispeace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of of Israel shall abide many days without a king, them for evermore. My tabernacle also shall be and without a prince, and without a sacrifice,

1. That the Lord will take JUDAH AND ISRAEL The prophet gave us this testimony B. c. 785, (not the saints) from among the heathen, whither and about 64 years before the ten tribes were they be gone, and gather them on every side, and carried into captivity, and 179 before the Jews

bring them into their own land. land upon the mountains of Israel.

more with their idols, &c.

dwelling places, wherein they had sinned.

9. That they all should have one SHEPHERD. 10. That they shall walk in his judgments, and delita! observe his statutes, and do them.

12. That he will make an everlasting covenant of peace with them. And Paul testifies, that it is

his sanctuary in the midst of them for evermore. faithfulness the girdle of his reins. The wolf [Query: Are the immortal saints to increase in also shall dwell with the lamb, and the leopard the new creation ?]

and they shall be his people, and he will be their little child shall lead them. And the cow and

thinking, and has no theory to sustain, that is for the earth shall be full of the knewledge of not in harmony with the Word, is ready to ad- the Lord, as the waters cover the sea. And in mit that this witness furnishes us with testimony that day [when the wolf and the lamb shall lie that is immutable as the throne on which the down together, and when there is nothing that shall Father sits, that Judah and Israel are to be gath- hurt or destroy in all his holy mountain] there ered and converted after the Lord [Jesus] comes, shall be a root of Jesse, which shall stand for an and he [Jesus] will reign over them for ever. ensign of the people; to it shall all the Gentiles

rians agree, that Israel [the ten tribes] had been shall come to pass in that day [the same day] removed from their own land, far off among the that the Lord shall set his hand again the second heathen, about 134 years at the time the prophet time to recover the remnant of his people, which not reigned over them all. Consequently, we ensign for the nations, [in the same day] and are to look for the conversion and gathering of shall assemble the outcasts of Israel, and gather Israel to their own land, subsequent to the second together the dispersed of Judah from the four advent of Christ. Amen.

Again: The apostle Paul testifies positively, dah and Israel been gathered from the four corin his letter to the Hebrews, (Heb. viii. 8-13,) ners of the earth? As a historian, I claim that that the covenant is yet to be made with them, it has not been done.]

with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary and without teraphim: afterward shall the chilhis goodness in the latter days.'

2. That he would make them one nation in the world's chronology for its fulfilment. Mark! quent to it. 5. That they shall not defile themselves any 'IN THE LATTER DAYS.' And as I have 8. That David (Christ) his servant shall be King of Assyria, therefore, I must look for its fulfilorder to escape the talons of hawk-headed infi-

I will now call your attention to the eleventh dren's children, should dwell in the land for ever.

place, (verse 4,) brings to view t he great battle that is to be fought after the Lord comes. Then to be made with them, after Christ, the Deliverer, he brings to view the restitution, [not the new creation,] commencing at the 5th verse. 'And 13. That he will multiply them and will set righteousness shall be the girdle of his loins, and shall lie down with the kid; and the calf and 14. That his tabernacle shall be with them; the young lion and the fatling together; and a the bear shall feed; their young ones shall lie 15. That the heathen [which are left after the down together: and the lion shall eat straw like great battle is fought] shall know that 'I, the the ox. And the sucking child shall play on the Lord, do sanctify Israel, when my sanctuary hole of the asp, and the weaned child shall put shall be in the midst of them for evermore. his hand on the cockatrice' den. They shall Now, every intelligent man, who does his own not hurt nor destroy in all my holy mountain : Now, it is an established fact, as all histo- seek: and his rest shall be glorious. And it corners of the earth.' [Query : When has Ju-

after the days of their dispersion are ended .- Mark! 'The envy also of Ephraim shall de. Please listen to him as he shall speak. 'Behold, part, and the adversaries of Judah shall be cut the days come, [not that they have come,] saith off: Ephraim shall not envy Judah, and Judah the Lord, when I will make a new covenant shall not vex Ephraim. [Nothing like a fulfilwith the house of Israel and with the house of ment of this, have we ever had!] But they Judah: not according to the covenant that I shall fiv upon the shoulders of the Philistines tomade with their fathers, in the days when I took wards the west; [Query: Is this the resurrecthem by the hand to lead them out of the land of tion of the saints ?] they shall spoil them of the Egypt; because they continued not in my cove- east together: they shall lay their hand upon nant, and I regarded them not, saith the Lord, - Edom and Moab; and the children of Ammon For this is the covenant that I will make with shall obey them. And the Lord shall utterly dispersion,] saith the Lord; I will put my laws sea]; and with his mighty wind shall he shake of Armageddon.) They that sanctify them-long enjoy the work of their hands. the house of Israel, after those days, [days of destroy the tongue of the Egyptian sea [Red]

HARBINGER AND ADVOCATE.

his hand over the river, [Nile,] and shall smite selves, and purify themselves in the gardens, it in the seven streams, [the seven mouths, (hypocritical behind Jews,) ono tree in the midst, of the land of Egypt.'

heaven, you could not find any thing to upset the his glory cannot be seen, until he comes; contestimony which this witness has given in favor sequently, they give us the argument, that the

You ask, Can we come together upon this ?- the Lord. (Query: Is this the way that the already proved, that the ten tribes have never I think we can, from the fact that Paul, James saints are to be gathered?) And I will also 6. That he would save them out of all their returned to their own land, since they were carried into captivity in the days of Tiglath Pilezer subsequent to it. And as you are too honest to the Lord. For as the new heavens and the new 7. That he would cleanse them from all their and Salmanezer his son, and Esarhaddon, kings reject their testimony, I have confidence that you earth, which I shall make, [though Christ has will receive it, and abide by it: unless you come—the battle is fought—Israel gathered and ment subsequent to the coming of Jesus, in should happen to fall in company with one of settled in their own land—yet the new heavens those 'modern wise men,' (to use the language and new earth are not made!] shall remain bethat a certain brother applied to those who are fore me, saith the Lord, so (in like manner) simple enough to believe the whole truth,) who shall your seed (Israel) and your name (Israel) 11. That they and their children, and their chilchapter of Isaiah. Here the prophet in the first have a theory to sustain at the sacrifice of remain. And it shall come to pass, that from

people, enter thou into thy chambers, and shut shall their fire be quenched, and they shall be thy doors about thee : hide thyself as it were an abhorring unto all flesh.' for a little moment, until the indignation [the Further comment on this portion of Holy battle of Armageddon] be overpast. For, be Writ is unnecessary to convince the unprejuhold, the Lord cometh out of his place to punish diced and enlightened mind, that the kingdom of the inhabitants of the earth for their iniquity: Israel is destined to be restored according to the the earth also shall disclose her blood, and shall immutable purpose of God, subsequent to the no more cover her slain. In that day, [the day coming of Christ! Amen. in which the saints are raised and the great battle 'I will overturn, overturn, overturn it [the is fought,] the Lord with his sore and great and kingdom of Israel]; and it [the kingdom of Isstrong sword shall punish Leviathan the piercing rael shall be no more, until he-Christ-come that come of Jacob to take root [settle in Israel-is; and I-the Father-will give ittheir own land]. Israel (not the immortal the kingdom of Israel-him'-Christ. saints) shall blossom and bud, and fill the face I will now call your attention to Isa. lxv. 17of the world with fruit.'

on earth, even in him,' can his purpose be car- Gentiles be fulfilled.) ried out, in the creation of the world.

Lord will come with fire, (his second coming,) eat the fruit of them. and with his chariots like a whirlwind, to render 'They shall not build, and another inhabit; his anger with fury, and his rebuke with flames they shall not plant, and another eat: for as the of fire. For by fire and by his sword will the days of a tree are the days of my people, and Lord plead with all flesh : and the slain of the mine elect ['as touching the election, Israel are Lord shall be many. (Here we have the battle beloved for the fathers' sakes.'-Paul] shall

through which its waters pass into the great sea,] eating swine's flesh, and the abomination, and and make men go over dry-shod. And there the mouse, shall be consumed together, saith the shall be an highway for the remnant of his Lord. For I know their works and their people, [Israel and Judah,] which shall be left, thoughts: it shall come, that I will gather all from Assyria; like as it was to Israel [no chance nations and tongues; and they shall see my to spiritualize it] in the day that he came up out glory. (Second Adventists are agreed, that the glory of the Lord cannot be revealed, only as Now, reader, if you were to ransack earth and he (Christ) comes the second time. Therefore, of the literal gathering of Israel and Judah, after prophet is going on to des cribe a work that is to SHILOH comes, and stands in that day [when be done, subsequent to the second coming of the wolf and the lamb shall lie down together, Jesus.) And I will set a sign among them, &c.] for an ensign to the people! But, says (Christ stands as an ensign,) and I will send shall be in the midst of them for evermore. Here dren of Israel return and seek their God, and my opponent, he stood for an ensign to the peothe prophet testifies positively to the following David their king; and shall fear the Lord and ple at his first advent. I will admit it, for great battle) unto the nations, to Tarshish, Pul, the sake of leading you into the truth of this Lud, that draw the bow, to Tubal, and Javan, to grand item in the faith of patriarchs, prophets, the isles afar off, that have not heard my fame, apostles and martyrs! And you cannot help neither have seen my glory; and they (the seeing, (unless you shut your eyes against the Jews) shall declare my glory among the Gentruth!) that you have given me the argument, tiles. And they shall bring all your brethren that the gathering of literal Israel and Judah is (Israel) for an offering unto the Lord, out of all its fulfilment in the return of the Jews from yet in the future! Consequently, the only point nations, upon horses, and in chariots, and upon 4. That they shall be no more two nations, neither shall they be divided into two kingdoms any prophet fixes upon a later period of time in this prior to the second advent of Christ, or subseone new moon to another, and from one Sabbath I will now call your attention to Isa. xxvi. 19- to another, shall all flesh come to worship before 21; xxvii. 1-6. 'Thy dead men shall live, to- me, saith the Lord. And they shall go forth, gether with my dead body shall they arise .- (the company named in the preceding verses, Awake and sing, ye that dwell in dust: for thy and look upon the carcasses of the men that have dew is as the dew of herbs, and the earth shall transgressed against me [those who fell in the cast out the dead [the saints]. . . . Come, my battle]; for their worm shall not die, neither

serpent.' . . . And, 'He shall cause them whose-Christ's-right to it-the kingdom of

25. 'For, behold, I create new heavens and a Here the prophet furnishes us with immutable new earth: and the former shall not be rememtestimony, that after the Lord comes and raises bered, nor come into mind. But [Mark! the the saints from their graves to immortality, and prophet discontinues this subject, according to the great battle is fought, literal Israel shall be the rules of grammar, and introduces another of gave us the above testimony; that they have shall be left, from Assyria, and from Egypt, and permanently settled in their own land, and innever been brought back to their own land and from Pathros, and from Cush, and from Elam, crease to that degree, that the face of the world of restitution, and not to the new creation, or united to Judah, and settled upon the mountains and from Shinar, and from Hamath, and from shall be filled with their fruit. Then, will God's eternal age!] be ye glad and rejoice for ever in of Israel; and, moreover, David, [Jesus] has the islands of the sea. And he shall set up an purpose in the creation of the world, be accomplished! For, it was God's original design, salem a rejoicing, (that is, joy in Jerusalem, that the earth should be peopled with a race of and her people a joy. And I will rejoice in Jeholy beings. Said he to the first pair, ere they rusalem, and joy in my people (Israel); and the had sinned, 'Be fruitful, and multiply, and re- voice of weeping shall be no more heard in her, plenish the earth, (fill it with inhabitants,) and nor the voice of crying.' (This language subdue it' (the earth.) And only as we have amounts to a positive declaration, that weeping the age of restitution, called by Paul, 'the dis- and crying have been heard in Jerusalem. Conpensation of the fulness of times,' when 'he sequently, it cannot be the Jerusalem above, but shall gather together in one all things in (under) is the one, which Jesus testified 'should be trod-Christ, both which are in heaven, and which are den down of the Gentiles, until the times of the

> 'And they (Israel) shall build houses, and in-Again. Isa. lxvi. 15-24. 'For, behold, the habit them; and they shall plant vineyards, and

for trouble; (Query: Are the immortalized supplications will I lead them: I will cause them saints to bring forth children; who 'neither to walk by the rivers of waters in a straight way, marry, nor are given in marriage ' If so, they wherein they shall not stumble ; for I am a will, of course, be a race of adulterers! Yet father to Israel, and Ephraim is my first-born. the Israel spoken of by the prophet, who are to Hear the word of the Lord, (not the words be restored to their own land, and plant vine of uninspired men,) O ye nations, and declare vards and eat the fruit of them, will multiply and it in the isles afar off, and say, He that scattered fill the face of the world with their offspring,) Israel will gather him, and keep him as a shepfor they are the seed of the blessed of the Lord, herd doth his flock. and their offspring with them.

speaking, I will hear.

hurt nor destroy in all my holy mountain, saith ering and conversion.)

after the manner thereof.

And out of them shall proceed thanksgiving 'Then shall the virgin rejoice in the dance, and the voice of them that make merry : and I both young men and old together; for I will will multiply them, [Israel,] and they shall not turn their mourning into joy, and will comfort be few; I will also glorify them, and they shall them, and make them rejoice from their sorrow.'

to approach unto me? saith the Lord.

your God. Behold, the whirlwind of the Lord their sorrow, and come and sing in the height of goeth forth with great fury, a continuing whirl. Zion; and Christ, their 'Governor,' with their wind: it shall fall with pain upon the head of 'nobles,' the twelve aposiles, reigning over

formed the intents of his heart: (here we have Jesus. and they shall be my people.

Thus saith the Lord, the people which were even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me,

saying, Yea, I have loved thee with an everlasting love : therefore, with loving kindness

Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, (this cannot apply to of them that make merry. The services of the con-

ations: publish ye, praise ye, and say, O Lord, priests unto God and his Father.' Amen. ave thy people, the remnant of Israel. [Not a Reader! Are you prepared to SHARE in the mnant of Christians !]

cessity of having the leaves of the tree for and I am not saved'! ie healing of the nations.]

'They shall not labor in vain, nor bring forth 'They shall come with weeping, and with

For the Lord hath redeemed Jacob, and ran-And it shall come to pass, that before they somed him from the hand of him that was call I will answer; and while they are yet stronger than he. (All admit that Israel has been scattered; and every intelligent man knows The wolf and the lamb shall feed together, that he has not been gathered. And if he is and the lion shall eat straw like the bullock: and living by every word that precedeth out of the dust shall be the serpent's meat. They shall not mouth of the Lord, he is looking for their gath-

'Therefore, they, (Israel) shall come and sing Again: Jer. xxx. 18-24; xxxi. 1-13. 'Thus in the height of Zion, and shall flow together to saith the Lord: Behold, I will bring again the the goodness of the Lord, for wheat, and for captivity of Jacob's tents, and have mercy on wine, and for oil, and for the young of the flock. his dwelling places; and the city shall be builded and of the herd: and their soul shall be as a upon her own heap, and the palace shall remain watered garden; and they shall not sorrow any more at all.

It is a self-evident truth, that this prophecy has Their children also shall be as aforetime, not been fulfilled. Consequently, it must have and their congregation shall be established be- its fulfilment, in order to carry out the purpose fore me, and I will punish all that oppress them, of God, in the plan of salvation. And the time 'And their nobles [twelve apostles] shall be of fixed upon in this prophecy, for the gathering of nemselves, and their governor (Jesus) shall Israel from the north country, and from the proceed from the midst of them; and I will coasts of the earth' to their 'own land'-where sause him to draw near, and he shall approach they shall 'plant vines upon the mountains of unto me : for who is this that engaged his heart Samaria, and eat' the fruit thereof 'as common things'; and 'their mourning' be turned 'into 'And ye shall be my people, and I will be joy and comfort,' and they shall rejoice from them, is subsequent to, or in the day, when the 'The fierce anger of the Lord shall not return, great battle of Armageddon shall be fought; until he have done it, and until he have per. therefore, subsequent to the second coming of

the great battle): in the latter days ye shall con- Again: This witness testifies, (Jer. xxiii. sider it. At the same time, (in the latter days, 5-8,) Behold, the days come, saith the Lord. when the great battle is fought,) saith the Lord, that I will raise unto David a righteous branch, will I be the God of all the families of Israel, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

'In his days, (when Christ shall reign as left of the sword, found grace in the wilderness; King,) Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHT. EOUSNESS.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But the Lord liveth, which brought up and which led the seed of the he saints, from the fact that they have never from all countries whither I had driven them; house of Israel out of the north country, and and they shall dwell in their own land.'

'Then, 'All the ends of the worldishall re-'Thou [Israel] shall yet plant vines upon the member and turn unto the Lord: and all the sountains of Samaria: the planters shall plant, kindreds of the nations shall worship before and shall eat them as common things. [Here thee. For the kingdom is the Lord's; and he s a work that has never been done by Israel, as is the Governor among the nations.' Then will every intelligent man knows. Who will have the earth become densely populated with a race the impudence to assume the authority that it is conditional, for the sake of sustaining a theory should be! And the white banner of liberty that is tottering upon the brink of ruin ?] 'For will be unfurled and in triumph wave o'er all there shall be a day, that the watchman upon the mations and lands! And the song of jubilee will then be sung in a melodious strain by myriads of voices in the heights of Zion!—'Unto For thus saith the Lord: Sing with glad- him that loved us, and washed us from our sins ess for Jacob, and shout among the chief of the in his own blood, and hath made us kings and

reign and glory of the coming age ? If not, com-Behold, I (the Lord) will bring them (Israel) mence the work of PREPARATION IMMEDIfrom the north country, and gather them (Israel) from the north country, and gather them (Israel) from the cours of the earth, and with them the blied and tadlame, the woman with child and travaileth with child together: a great upon thee, and you will be compelled to exclaim, The harvest is past, and the summer is ended, Woodstock, Ct., March, 1853.

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Poetry.

The Doomed Man.

There is a time, we know not when, A point, we know not where, That marks the destiny of men, To glory or despair.

There is a line, by us unseen That crosses every path;
The hidden boundary between God's patience and his wrath.

o die as if by stealth; It does not quench the beaming eye, Or pale the glow of health.

The conscience may be still at ease. The spirits light and gay; That which is pleasing still may please, And care be thrust away.

But on that forehead God hath set Indelibly a mark, Unseen by man, for man as yet Is blind and in the dark.

And yet the doomed man's path below, Like Eden may have bloomed; He did not, does not, will not know, Or feel that he is doomed.

He knows, he feels that all is well, And every fear is calmed; He lives, he dies he wakes in hell, Not only doomed, but damned,

O! where is this mysterious bourne By which our path is crossed; Beyond which God himself hath sworn.
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin The confines of despair?

An answer from the skies is sent : While it is called to-day, repent, And harden not your heart.

To the Saints.

BY A. N. SEYMOUR.

DOUBTLESS my beloved brethren and sisters, we are near the fulfillment of the last prophecies of the Old and New Testaments. The evidence that the coming of the Lord is near is thickening on every hand. With great and unmistakeable power the students of prophecy, who have carefully, prayerfully, and studiously examined their fulfillment, in the political, ecclesiastical, scientific and religious world, are prepared to stand out, upon the firm basis of God's revealed truth, and confidently affirm, by the authority of prophets, apostles, and Jesus Christ, that the time has almost expired when the glorious proclamation will be borne, by the great voices of heaven, to the four winds, saying, the kingdoms of this world, are become the kingdoms of our Lord and his Christ, and he shall reign forever and plexity, men's hearts failing them for fear, while ever. Consequently the nations will be angry, God's wrath will then have come, and the time of the dead that they should be judged, and also the time when all the true followers of Christ will receive their rich, immortal, incorruptible and eternal weight of recompense. O my blessed Lord and Master, grant that a poor unworthy worm of the dust like me, may be exalted to participate with all the spotless ones in that invaluable reward!

Should we trace through again and again, the consecutive chains of prophecy given by Daniel, Christ, and John, we should be led to the solemn and unavoidable conviction, that king Jesus is Christ's coming, and the word of God. n the point of taking his stand on Mount Zion in Jerusalem. O is this true? Yes, decidedly Noah and Lot are realized, and their corrupting so, for God hath sworn with an oath, that his zeal influence is felt throughout our land and world, ful shall perform this. O then ye doubting, des- filling the Savior's words, 'Because iniquity pending, sinking souls, arouse at once from your shall abound, the love of many shall wax cold.' fears and lay hold of the hope set before you! They are eating and drinking, marrying and These are the last moments of time. The cup of givnig in marriage, planting, building, sowing, iniquity is now running over, and the last sand of and paying little or no attention to the solemn this age will soon have left its urn. Will you message which is being proclaimed among the then, O dare you! live one moment, thoughtless, filled when many were to run to and fro and day of God's preparation.

knowledge be increased, when many were to be purified, made white and tried, when the wicked were to do wickedly and none of the wicked would understand, but the wise would understand. When ye see all these things know that he is near, even at the door.

O my dear brethren and sisters, with whom my affections are strongly united, do not suffer your minds to waver or doubt one single moment, while such an array of unmistakeable evidence is before your minds, the direct tendency of which is to render consolation and cause you to rejoice in prospect of a speedy and everlasting deliverance.! While waiting for the consummation of our hope, let patience have her perfect work. Be found always contending earnestly for the faith once delivered to the saints, in the spirit and meekness of Christ .-Always be ready to give a Bible reason of the hope you cherish, and never, no never! live out of harmony with the sacred principles of the gospel of Christ which you profess; for faith without works is dead, (destitute of life), being alone. And now my beloved, wherever you are, or under whatever circumstances you exist, I solemnly pray you in Christ's stead, be ye reconciled; fully consecrated to God, reckon yourselves dead indeed unto sin, but alive unto God through Jesus Christ.' Live daily and hourly, enjoying an access to the throne of grace, live where perfect grace casteth out all fear. Live where faith, unwavering faith embraces the blessed promises of the gospel given to us, by the Holy Spirit, which is an earnest or fortaste of future glory, and is that also by which the children of God are sealed and made heirs of God and joint heirs with Jesus Christ, to an incorruptible and unfading reward in the kingdom of God. The influence that leads you to purity of thought, to holy conversation about heaven and the coming glory, to walk circumspectly before God and the world, that leads to patience, watchfulness, prayer, exhortation touching the near coming of Christ, and faithfulness in all things, -cherish with all your hearts, for it is of God. But any spirit or influence antagonistic to this, turn from it, for it is a seducing enemy seeking your destruction.

There are no indications to them that the great battle of God Almighty is near! They see no signs, and say we have always had wars, &c. If there were to be no evidence gathered from these indications, why, I ask did Jesus say, there shall be signs in the sun, moon, and stars, and upon earth distress of nations, with perlooking after those things which are coming upon the earth, in close connection with his advent, and then tells his disciples to watch and known that the kingdom is nigh at hand? Will they answer? What means Paul's prophecy concerning the peace and safety proclamation, seducing spirits, speaking lies in hypocrisy, and the heaps of teachers turning away the ears of the people from the truth unto fables, with other debasing influences which were to be witnessed in the last days? The tarrying, slumbering, and sleeping period has fallen upon us, with an overwhelming amount of unbelief pertaining to

The enormous crying sins of the days of nations, that the judgment is near. John's and careless in regard to the salvation of your three unclean spirits like frogs are going forth perishing souls ? Seeing that you look for such to the kings of the earth, and of the whole world, things, be diligent that you may be found of him for the purpose of marshaling their armies for in peace, without spot and blameless. The last the great battle of God, in which the King of day scoffers fill the world and church, saying, Mount Zion will become victorious. Nahan's Where is the promise of his coming ? all things flaming chariots which were to rage in the continue as they were from the beginning.' All streets and jostle one against another in the these are now seen, the prophecy is being ful- broad way, and run like the lightning in the

The Tale Bearer's Confession.

BY A MINISTER

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a vile way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of asperity. This was soon carried to the offender, and lost nothing of the asperity in its passage.-Reports which tend to mischief are like snow balls, the father they roll the more they gather. The offender was in his turn offended: he spake also with asperity; said 'he would not be so treated, he would be no man's slave, he was not accountable to any one, he would go no more to 'You are justified, sir, in your conduct on this the meeting,' &c., &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see that I would not be his slave: nay, I would not be his servant: I would call no man master on earth; I had but by acknowledging my error; I have done wrong one Master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable, others thought I was as much so; I should have gone to him in the first instance, and bosom; it has never cooled since, though this talked to him, not of him. I soon found I was wrong, but the difficulty was now to get right.-Observe, not to know what was right, but to out my soul to my heavenly Father, whose conbring myself to do what was. You must know, soling language was, 'Neither do I condemn when I first set out in my present mode of life, my gracious Maker provided me with a tutor who was to accompany me as a mentor. I could not see him, but I could very sensibly feel his reproofs and understand his admonitions.-He advised me to retire with him awhile. I felt my face glow at the motion, I knew what it was for; I dreaded the severe account I was going ing, Feb. 18th. Her family supposed her to be to be brought to; but there was no avoiding it; in a mesmeric trance, and consulted a couple of with trembling dread I retired. 'Come,' said the spirit mediums to ascertain what was the my mentor, 'sit down.'

I replied, 'He certainly was wrong.' 'Stop,' said my mentor, 'it is you I have to deal with -you have done wrong, who by precept and example ought to lead in the way of peace.'

'But I ought to exhort, and reprove, and re-

'Stop, sir,' said my mentor, 'and call to mind that the snuffers on the altar should be pure gold. Reproofs and rebukes come with a very ill til Saturday morning, when she died. She grace from an offender !'

'An offender!'

'Yes, an offender; and of the very worst cast; an offence in you, and of this nature, is peculiarly offensive.'

Suppose any of your hearers in like circumstances, what advice would you give them ?-Suppose them offended by a brother, you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender, address him in the language of love, of charity, hope it was not so bad as was expected; at least you would hope the intention was not bad, &c., &c. Thus you would have Such instances of ignorant superstition as the advised your hearers, thus you have not done; above, in the nineteenth century, are a disgrace you have by your conduct, in this instance, in and a reproach upon the community. jured your cause-injured your Master's cause, and, perhaps, made wounds that may never be healed. You know not, at this moment, what this kind friend is suffering; what his dear wife, his venerable parent, each of whom, having a regard for both, can say nothing, but must suffer in silence. O, you have done very wrong.'

The tears gushed in my eyes, I thought of praying. 'No,' said my mentor, 'not yet; you should first do right. Go, and acknowledge your fault.

· I cannot.' & ras galance and to yack bus

'You must, indeed you must.'

But he will treat me roughly.

'You deserve it, you must bear it : you will at least have the pleasure of knowing you did all you could, in your present circumstances, to hope. repair the wrong you have done. When thus you have done, should you not meet forgive-

ness and reconciliation from him, you may apply to your offended Master; and peradventure, you may find forgiveness and reconciliation from him.'

I went out with an aching heart, experiencing the full force of the truth as I went along. 'The way of the transgressor is hard.' I arrived at his dwelling; I entered his doors; but O! with what different sensations, when unconscious of offence! O! how painful is a guilty conscience! I found him reading: he did not lift up his head, he did not speak; I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my mentor charged me to do-I failed. At length, for I must come to it, I said, with a faltering voice, occasion; I deserve it all; and all this, yea, more, I can bear, with much more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, sir, sir, in taking up a report of you, or saying anything about you to any one but yourself, I beseech you forgive me,'-and was going to add; but he got up, his countenance suffused with tears, and would have spoken, but could not: he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's was many years ago. On my return I was congratulated by my kind mentor, and then poured thee; go and sin no more.'-London Evangelical Magazine.

FATAL EFFECTS OF THE SPIRIT MEDIUMS .-We are credibly informed that Mrs. Rich, of Kirkland, was taken suddenly in what appeared to be a fit, about four o'clock on Monday mornmatter. The mediums wrote that she was in a mesmeric state, and would not come out until two weeks from that day. Her friends refused to administer any medicine, or allow any others to do so, supposing, as they did, that she was in a trance. At one time she recovered enough to tell her attendants if she did not have some medicine that she should die, and then became unconscious. She lived along in this manner unlived nearly a week in an unconscious state, but but most of the time they could see that she breathed; and probably if her friends had not been misled by the spirit mediums, and had administered medicine to her, she now would have been entirely recovered. It appears to us that any reasonable person would now be satisfied that the communications through the mediums, in this instance at least, was false; but we are informed that her friends are now endeavoring to keep the corpse until the expiration of the two weeks, supposing that her spirit has left her body, which will return at the appointed time.-

NEVER lose any time. I do not think that lost which is spent in innocent amusement or recreation some time every day; but always be in the habit of being employed.

RELIGION is the only principle upon which men can build the tower of hope for intrinsic happiness in this world, and for the world to come. It is the only one that unites those energies that triumph over the darkness of death and gloomy discouragements of the lonely grave, —that pours a soothing influence upon the heart, when the potent energies of intellectional before the tempests that sweep onward in the path of life and threaten to obliterate every

Riches profit not in the day of wrath.

BLE ADVOCATE.

" BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

Whole Number 486.

ROCHESTER, N. Y., SATURDAY, APRIL 16, 1853.

New Series---Vol. IV. No. 44.

Poetry.

The Crucifixion.

BY JAMES MONTGOMERY. I asked the heavens, 'What foe to God hath done This unexpected deed?' The heavens exclaim, 'Twas man, and we in horror snatched the sun From such a spectacle of guilt and shame.' And answered with its voice of storms, "Twas man My waves in panic at his crime recoiled, Disclosed the abyss, and from the center ran, I asked the earth: the earth replied aghast, 'Twas man: and such strange pangs my bosom rent, That still I groan and shudder at the past, To man, gay, smiling, thoughtless man, I went, And asked him next: He turned a scornful eye,

Original.

Shook his proud head, and deigned me no reply

Appearing of the Lord.

BY F. WRIGHT.

Soon, soon, will the Lord in his glory appear! And lay the proud hopes of the earth in the dust; With sweet consolation, the sorrowing cheer, And lift up the hearts that his faithfulness trust! The trumpet shall sound, and the sleepers shall wake, The empire of death shall come to an end; The doom of destruction, the wicked partake-The righteous to life everlasting ascend !

The kingdoms of earth, with their glory and might, Depart like the chaff the wind carries away;
A rod out of Jesse their scepter shall smite,
And dash them to pieces, like vessels of clay. Then then, shall come back the dominion and glory, That first in the garden to Adam was given; And earth renovated shall sing the blest story Salvation to mortals, through Christ son of heaven! Spencerville, C. W.

Sheol.

SHEOL is the only word that is translated hell in the Old Testament, and as we shall see, it always means the state of death, the grave, and corruption; and never can mean a place of conscious torment. The learned George Campbell observes, that the word sheol in the Old Testament means no more than kever, the grave, or sepulcher, excepting that it has a more general sense. Kever, we have seen, is never translated

To show more conspicuously the glaring absurdity of considering the Hebrew sheol, as a burning hell for the torment of the wicked, we adduce sheal as being the name of the first king of Israel. In later times this name has been differently pointed, thereby making a little difterence in the sound of the letters, without altering in the least degree their meaning, and is written Saul. See the meaning of Saul in Cruden's Concordance, p. 716. This caps the climax. It will be recollected that the chief apostle he Gentiles, being a Hebrew of the Hebrews, was named Saul. But how would it shock a christian congregation to hear a child at baptism named Hell! Yet when Hebrew children were brought before the Lord, at circumcision, many of their names were called Sheol, or Saul!-And as the Hebrews considered this an appropriate name in the days of the apostles, it is impossible to believe that they ever associated with it the idea of the comparatively modern invented and 'orthodox' HELL!

Where the word hell is found in the common version, grave is often found in the margin, and the reverse; showing that the translators regarded either of these two words as a suitable margin and the text differ. Ps. lv. 15, 'Let down to [sheel] hell with blood.' David gave in heaven, or paradise, or somewhere else. It Jesus to his followers? We verily believe the

death seize upon them, and let them go down quickly into [sheol] hell.' Margin, the grave. The meaning of both clauses is similar: Let them die. That his enemies should be horribly torments, if not slain by violence? He says tormented for ever, was a more suitable desire for Moloch than for David. Ps. lxxxvi, 13: Thou hast delivered my soul from the lowest soul is full of troubles; and my life draweth [sheol] hell.' Margin, grave. Assemblies of violent men had sought after the soul of David, the life and being of David; but God had delivered his soul, himself, from the 'lowest sheol,' from the most terrible and cruel death. Jonah no man can save his soul from hell. Ecc. ix. 10, i i. 2, 'Out of the belly of (sheol] hell cried I, and thou heardest my voice.' Margin, grave.-Sheol here, a figure of death. Isa. xiv.9. [Sheol] Hell from beneath is moved for thee to meet thou goest.' If sheol means hell, then all go to thee at thy coming.' Margin, grave. Verse hell; but there is no knowledge there, so the 11, 'Thy pomp is brought down to the [sheel] damned 'know not any thing'; and of course, grave.' Verse 15, 'Yet thou shalt be brought know no suffering; and so the hell of the Bible down to [sheol] hell, to the sides of the [bour] pit.' is not the theological hell. Isa. xxxviii. 10, 'I Verse 18, 'All the kings of the nations, even all shall go to the gates of [be under the power of] of them, lie in glory, every one in his own house' hell [sheol]. I am deprived of the residue of for separate sepulcher.] Verse 10, 'But thou my years.' Well might the pious Hezekiah are cast out of thy [kever] grave, like an abomi- have prayed that he might not die, if he thought nable branch, and as the raiment of those that he would go to a hell of torments; but no, he are slain, thrust through with the sword, and go thought it would terminate his years, his existdown to the stones of the [bour] pit, as a car- ence, till the resurrection. Ps. xxxii. 3, 'O Lord, cass trodden under feet. Thou shalt not be joined thou hast brought up my soul from hell [sheol]' with them in [kevooroh, allied to kever] burial, Hosea xiii. 14, 'I will ransom them from the because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be death: O death, I will be thy plagues; O hell, renowned.' If 'going into sheol' and 'going [sheol,] I will be thy destruction.' But if God into the grave' are identical and synonymous expressions in verses 11 and 15, and are made to agree with house or sepulcher, and kever, and bour the grave, and pit, v. 18 and 19, then certainly sheol in v. 11 means the same, and all imply a state of death. And going into sheel, and going into a grave cut out of the sides of the pit, equally expresses only a state of death .-Mark particularly the reading of v. 11, 'Thy pomp is brought down to sheol, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.' But this sheel was in the sides of the pit.' In Ezek. xxxii. 23, kever, the grave, is likewise in the 'sides of the pit.' Whose [kevoreem, plural of kever,] graves, are set 'in the sides of the [bour] pit.' From this we likewise prove, that kever, the grave, and pit, and prison, all imply the same thing, and that shecl, hell, if you please, implies no more, only as being a more general expression.

In nearly all the thirty-three places where sheal is rendered grave and pit, it would be extremely absurd to call sheol, hell. Nevertheless we will call shedl, hell -the very orthodox 'hell where the wicked are tormented for ever'-seeing ye will have it so, just for a little while, only that you may the better perceive its absurdity. Gen. xxxvii. 35, Jacob said, ' For I will go down into [sheel] hell, unto my son mourning.' Jacob supposed that Joseph was torn to pieces, yet in sheol. Did Jacob believe that his son Joseph was in hell, and that he would soon follow ? Remember we are justified in calling sheol, hell, here, if the translators are in thirty-one other places. Gen. xlii. 28, Jacob again said, 'Then shall ye bring down my grey hairs with sorrow to [sheol] hell.' The same words occur in chap. xliv. 29, 31. Did the sons of Jacob think that representative for the word sheel; yet have they they would bring their father with his grey hairs availed themselves of every opportunity to insert to hell to meet there his son Joseph ? 1 Kings the word hell, where it would favor the popular ii. 6, 9, 'Let not his hoar head go down to [sheol] tradition. We give a few instances where the hell in peace. . . But his hoar head bring thou

these directions to Solomon concerning Joab and is a pity they could not find a more accommodaof these two would go in 'peace' into a hell of not a word where their 'immortal ghosts' were to go. Ps. lxxxviii. 3, the Psalmist said, 'My nigh unto [sheol] hell.' Ps. lxxxix. 48, ' What man is he that liveth and shall not see death ?-Shall he deliver his soul from the hand of [sheol] hell?' If you insist that sheol means hell, then Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in hell [shcol whither] power of hell, [sheol]; I will redeem them from destroys hell, the damned must either escape or be destroyed with it. But then, how can the endless misery doctrine be established? Ps. xlix. 12, 'Nevertheless man being in honor abideth not : he is like the beasts that perish.'-Verse 14, 'Like sheep they are laid in hell [sheol]; death shall feed on them; and the upright shall have dominion over them in the morning [of the resurrection,] and their beauty shall consume in hell, [sheol,] from their dwelling. But God will redeem my soul from the power of hell, [sheol]: for he shall receive me. The Psalmist, and the wicked, and the sheep, go together to hell [sheal]: but God will ultimately redeem the Psalmist therefrom. But what have sheep done, that they, poor things, should be tormented for ever? But suppose sheol should mean the state of death, of unconsciousness and corruption, then how natural and easy to comprehend the meaning of all these quotations.-Ps. vi. 4, 'Return, O Lork, deliver my soul: O save me for thy mercies' sake. For in death, there is no remembrance of thee: in hell [sheol] that is, happiness, and happiness to run on withwho shall give thee thanks ! Here death and sheol are made interchangeable and synonymous, and constitute a state in which there is no memory nor giving of thanks. Now, if sheol means hell in thirty-one other places, then sheol means hell here, for it cannot bear the opposite meaning of a place of conscious torment for the wicked; a place of conscious enjoyment for the righteous; and likewise an opposite meaning of a place, the grave, where the dead, corrupt in unconscious silence! Who will believe such absurdities? As the translators, biassed by their pagan traditions, believed in the immortality, and in the separate conscious existence of the soul, so they must necessarily provide a place for their reception : hence the fables that the wicked dead are now tormented in hell, and the righteous dead are now in a state of glorification

Shemei: Did David believe that the hoar heads ting word that could be more effectually twisted into accordance wi h their traditions, than this same word sheel !- Bible Examiner.

Jesus the Life.

In reading the New Testament every one must notice how frequently the words 'life,' live,' 'live for ever,' 'eternal life,' 'everlasting ife,' occur. So common are they that one can hardly open a page at random without meeting them. Jesus himself said more than once, 'I am the life'; and 'eternal life' is invariably connected with a cordial reception of him as the Savior, and a full submission to his will. Language which is found so often on the lips of Jesus, and in the pages of his apostolic servants, must be important, we would say, unutterably momentous. Without a clear notion of its import much of the Book will remain in comparative obscurity, and a great personal loss be sustained by every reader and disciple of Christianity. Let us try to get at the meaning of these words.

As a safe guide let us follow the direction of Hooker, in our interpressions on this and all occasions:—'Hold it,' he says, 'for a most infallible rule, in exposition of sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the neaning of words, as Alchymes does, or would do, the substance of metals, makes of any thing what it lists, and in the end brings all truth to nothing.'

What then is the literal meaning of 'Life'? The Greek noun rendered life in such expressions as 'I am the life,' 'everlasting life,' and the like, is zoe, of which the primary sense is physical life and existence, as opposed to death aud non-existence.' All admit it is so used in verses like these: 'He giveth to all life (zoen,) and breath and all things.' Acts xvii. 25; and If in this life (zoe) only we have hope in Christ,' &c. 1 Cor. xv. 19. Every person understands such phrases as these so well-the man is alive yet,' 'save my life,' 'he lost his life there,' that no explanation can make the import of 'life' when so used, any clearer. Life has its universally known signs; so has death, its opposite. Now, when the blessed Jesus is called the 'Life,' and the giver of 'everlasting life,' it is very common to understand these terms as signifying not life literally, but a kind of it, out a close. In other words, the literal idea of life is excluded, and the secondary, or figurative one, of happiness preferred. Thus a very great change is effected on the representation of the Book, for if the Savior wishes to be understood as the life, that is, as the author of life, in its primary sense of conscious existence, and if he intended us by 'eternal life' to receive the meaning of unending conscious being, we certainly lessen the force of his words greatly, when we regard him only as a bestower of eternal bles-

Following that most excellent rule afforded us by the distinguished writer named above, we proceed to ask if 'a literal construction will stand?' That is, in the case before us, must we set aside the literal for the figurative? Must we reject the simple idea of being as the gift of

Scripture where are we pronounced immortal? Immortality. The Book uses language of a thoroughly opposite character, as when it speaks of us as 'mortal,' and 'corruptible'; as when it declares 'all flower of grass'; and to add no more, when it exhorts us to 'seek for immortality.' Rom.

ing for ever, we might need to seek for immortal faction to you to have 'the last word,' let me viii, 6. or eternal happiness, but not immortality itself. speak once more, 'and after that I have spoken,' "Now, brother, when you have adduced pas-In consequence of assuming that men are to live for ever, as surely as God himself, no wonder live for ever, teaching, for the unspeakable delight of his better than we understand each other, surely, sential to salvation' &c."

you.' Now mark this! He did command them people, for the enlightenment of poor sinners, our reasoning will be as 'vain words' to them.

Thus you give me a rule by which I must susto baptize 'in the name.' Matt. xxviii. 19, 20. let us no longer assume that men are immortal If my argumentation 'looks loose' to you as tain the position, that baptism is essential to sal- Well, then, see John xiv. 21. 'He that hath

who would resurrect the inmates of the sepul- your 'special pleadings,' make the ordinance because we love the brethren. He that loveth And here I beg to take leave of the discussions. cher, and cause his saints to inherit an angel-like a matter of secondary importance. But so I not his brother abideth in death. and deathless state of being. Let us then dis- cannot esteem it. Christless that eternity instead of being their item by item, and show that you have not un- in point. home will be their grave! 'As even Moses derstood some passages of my article to which 3. 'Pray without ceasing.' The testimony believers of the gospel, to such I feel that a word

each of us on earth, 'that he gave his only be. whole question under discussion. was love divine that wrought the miracle in the desert; mercy shown there in benign effulgence, but OI how it will be divine that wrought the miracle in the remark, "In order to maintain your position, ten up Jacob, and devoured him," &c. lieving the gospel and being baptized in the name of Jesus for the remission of sins. To your but O! how it radiates from Jesus, and from his cross, and from Joseph's tomb! The Israelites had their existence continued for a brief space of time, and then the dark foe of man flapped of time, and then the dark foe of man flapped of time, and then the dark foe of man flapped of time, and then the dark foe of man flapped of the remission of sins. To your affection on things above, not on things on earth.' This command you think 'is plainly made essential to salvation' by Rom. The correctness of this must be allowed, if your examples are made no more estable to salvation by Rom. The correctness of this must be allowed, if your examples are made no more estable to salvation by Rom. of time, and then the dark foe of man flapped lowed, if your examples are made no more eshis wings over them when his talons entered sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation than mine in the word of the sential to salvation the sential to sa and the blaze is exceedingly glorious. The God, than our union in judgment and speak is death; and those in Christ who are spiritually holiness himself!!

literal will stand, for this reason, that unless we proof that God loves you is discoverable in this ing the same thing relative to every reminded. Hence this testimony does not serve a condition of eternal non-existence. Had men be immortal in his universe, and perpetually in tion in the sacred oracles. selves life, or being heirs of ceaseless existence, that his voice comes to your ears burdened with death.' 1 John iii. 14,

Communications.

the Gospel.

BRO. CATLIN TO BRO. GREW.

that the gospel 'life' has been set aside in its primunication, for I see but little on the point at heaven—all who are not united in the same judtial to salvation. I esteem nothing as a supermary import, and happiness, ceaseless happiness issue, except a re-affirmation of what you have ment and speak the same thing, and all who are fluity which God hath embodied in his system, alone been held forth as the great blessing to be written over and over again, about 'the sin of not baptized, abide in death—have not the love or plan of salvation. obtained through the interposition of the Son of ignorance,' 'known duty,' 'misunderstanding of God in them—shall not inherit the kingdom But to proceed. That baptism is enjoined as God. The whole mistake, and a melancholy one the ordinance of baptism,' 'knowledge of all of God, and are exposed to the fury of the Lord, a command, you will not deny. You have adit has been, has proceeded from the assumption truths, 'that some of the unbaptized give more you will have sustained your reasoning and your mitted it more than once. 'Repent and be iust mentioned, and in what that originated we evidence * * of purity of heart, than position. Can you do it? You proceed to say, baptized every one of you in the name of Jesus stop not at present to consider. For the honor some christians who are baptized,' &c., &c.— 'This is the criterion you ask for by which you Christ.' Acts ii. 38. 'Teaching them to obof the Lord Jesus, for the consistency of his Again; if our readers do not understand us, are to judge of the essential commands, i. e. es-

you remark, it has this advantage over you at vation. That is, you define the kind of testi- my commandments and keepeth them, he it is On the withdrawal of this assumption a great any rate,' i. e., as far as it goes, (and I only mony which would 'plainly teach' it. that loveth me.' Again, 23 verse. 'If a man erection of misapprehension, and not a little super- claim what it is worth,) its tendency is to I will first examine the testimony you have love me, he will keep my words. He that love the stition, perishes; the gift of God beams forth in tighten the divine claims upon the obedience of adduced to prove that the four requirements I me not, keepeth not my sayings.' Verse 24. richest glory, and the universe is bathed in a men, while yours has the opposite tendency.— named, are plainly made essential to salvation. We have his 'words' commanding us to be bapmellower light. Jesus imparts life, and endless I have never written 'that actual obedience to life, to his friends; happiness, no doubt, he gives the requisitions' of our Lord, and Lawgiver, 'is neighbor, and hate thine enemy: But I say love him.

through a resurrection from among the dead, is argumentation goes to sustain this position. It command is essential to salvation, you introduce defines the love of God. 1 John v. 3. 'For the grand product of his philanthropy and power. seems to me, I could not adopt such a course 1 John iii. 14. 'He that loveth not his brother this is the love of God, that we keep his com-His mission among men had a view to the future without first feeling in my heart, 'Lord I abideth in death.' especially. It was among the dying and the dead knew that that thou art an hard man,' requiring Some men have a powerful way of satisfying vous.'

and deathless state of being. Let us then discussed in the close him as the Life of men; and assure the I could take up your long communication reference to 1 John iii. 17, I frankly confess is health, even as thy soul prospereth.'

lifted up the serpent in the wilderness. even so you reply, as was intended; and answer at you introduce to prove this command essential is due: was the Son of man lifted up, that whosoever length your numerous interrogatories, showing to salvation, is from Jer. x. 25. 'Pour out thy Dear Reader:—Would you avail yourself of believeth in him shall not perish, but have ever. that the awful consequences of which you speak, fury upon the families that call not upon thy the promise in Rom. vi. 5. 'If we have been such as 'that either you or I must go to eternal name.' Thus you quote it. But the whole planted (baptized) together in the likeness of his The bitten Israelites needed life; all that they perdition, are not legitimate conclusions from verse reads, 'Pour out thy fury upon the headeath, we shall be also in the likeness of his rehad they would have given to escape impending what I have said, and repeat again the divine then that know thee not, and upon the families surrection; 'arise and be baptized, and wash death: without money life was restored to them, testimony that baptism is essential to the Christhat call not on thy name: for they have eaten away thy sins, calling on the name of the Lord. their days were prolonged by looking at the tian calling and character. But I deem it not up Jacob, and devoured him, and consumed Would you feel to appropriate to yourself with brazen serpent. So now it is life, life from the best, because you have presented no further and have made his habitation desolate. — confidence the promise.— He that believeth dead-an immortal and incorruptible resurrection evidence' upon the point at issue between us, This language is totally irrelevant to the —that is needed by men, and lo! it is reachable, demanding notice, and because in doing so I point, because it is not spoken in reference to the 'Church which is in God and let no reasoning about ignorance, and misfor Jesus is 'The Resurrection and the Life.'— should be trespassing upon Bro. Marsh's 'Rules the Father, and in the Lord Jesus Christ,' to understanding the ordinance, mislead you. Relife, and they will continue in being because his I may be allowed, however, to respond to one whom the command, 'Pray without ceasing' member that these promises travel with the years are unending. 'God so loved the world,' item, since it contains a proposition to settle the each of us on earth, 'that he gave his only her whole question under discussion.

I may be allowed, however, to respond to one was given; but in reference to idolatrous head was given; but in reference to idolatrous head because his item, since it contains a proposition to settle the then, as the chapter shows. And again, they gotten Son, that whosever believeth in him Let me quote the whole passage in your words, are said to be exposed to fury not because they I know of no way taught in the Bible by which should not perish, but have everlasting life. It that the matter may be fairly understood. You have not called on the Lord, but because they you may inherit the kingdom of God, but by be-

their vitals; the life set before you in the gospel Lord. Is it so? Are the commands to 'love 'in the flesh' are the 'carnally minded,' not of heaven is one that death will never reach.—
Life and love radiate from the Divine Throne,

our enemies' to 'use hospitality,' 'to pray,' and those who are 'in Christ,' they are spiritually those who are 'in Christ,' they are spiritually minded. The contrast in the text, is between minded. The contrast in the text, is between minded. The contrast in the text, is between minded. they are concentrated in the Son of the Blessed, more essential to our salvation, in the Book of those who serve the flesh, whose end mains of the apostle Peter, by the hands of his

get life, and everlasting life, from Jesus, in its fact that there is a Jesus; the evidence that the vealed truth? The fact is that each of your reason, that direct will stand, for this reason, that direct will stand will s primary sense, then we must ultimately enter on Infinite and All-merciful Parent wishes you to quirements are plainly made essential to salva. One is spoken to the saints, and faithful brethren in Christ,' the other, of those out of Christ. been naturally immortal, then having in them- bliss, is that Jesus sits behind you skiev veil, and "1. 'He that loveth not his brother abideth in who 'mind the things of the flesh.' And yet with much confidence you exclaim, 'Now,

they could in no way require a Savior to come sorrow and desire, 'Ye will not come to me, "2. 'Whoso hath this world's goods, and seeth brother, when you have adduced passages of inand yield them what they had already. But in that ye might have life.'—Expositor of Life and his brother have need, and shutteth up his bowels spired truth, which as plainly teach,' &c. And of compassion from him, how dwelleth the love you ask, 'Can you do it'? ot God in him?' No coveteous man 'shall I will try at all events, to satisfy the reader, that

"3. 'Pour out thy fury upon the families that that those who 'are not baptized, have not the flesh is grass, and all the glory of man as the Contrast between Protestantism and call not on thy name.' Jer. x. 25. Prayer is love of God in them'; than your passages prove the breath of spiritual life. Such life cannot the points to which you have cited them. But exist without it. The man who does not pray I am not confident I shall satisfy you, even Were we possessed of inherent immortality— How true it is that 'there is no end of "4, 'To be carnally minded is death; but to some forty or fifty years standing is not easily is a practical atheist.

a life that would go on unwinding and unwind. words.' And now brother, if it will be any satisbe spiritually minded is life and peace.' Rom. dislodged from the mind.

also, but being—immortal, incorruptible being— not essential to salvation.' You have, and your unto you love your enemies.' To prove this I can think of but one passage which expressly

that he proclaimed, 'I am the life'; 'he that be- what I cannot do. You may, I cannot say how themselves, which does not always answer the 'He that saith, I know him, and keepeth not lieveth on me though he were dead, though he must die, 'yet shall he live,' and 'live for ever.'

It will be proper for me to say, that I see see how this text can be made to serve the purint that said, I know inth, and keepeth not purpose with others. Now for myself, I cannot his commandments, is a liar, and the truth is not see how this text can be made to serve the pur-In a world of immortals he might have given the nothing in your late communication to weaken pose for which it is called. There is nothing verily is the love of God perfected in him.' announcement, 'I am the blessedness'; among my conviction of the general correctness of the said about an enemy, and moreover the whole John ii. 4-5. men who had no life in themselves, whose breath position assumed on the subject of Baptism in verse, and the context plainly shows that the These inspired truths, are candidly submitted was in their nostrils, who were hastening to the my 'Contrast.' 1 still regard baptism as some apostle is speaking of the 'brethren.' 'We for consideration. The truth is the Lord's, grave, he was required as the Life-giver—one thing, or nothing. The Protestant theory, and know that we have passed from death unto life, Let me obey 'and teach others to do so!'

2. 'Use hospitality one to another,' &c. Your 'I wish that thou mayest prosper and be in

inherit the kingdom of God.' 1 Cor. vi. 10. there is inspired truth which more plainly teaches

I must not be understood as doubting, that the

mandments; and his commands are not gre-

sion, unless an explanation is called for.

Spirit Rappings---Expose of.

Objections to Colonizing Judah.

them with judgment.'

'Therefore, I will save my flock, and they !

shall no more be a prey; and I will judge between

cattle, and cattle, and I will set up one shephord

Bro. Marsa:—I have read with care the views of others in regard to colonizing the land of Judea, &c. I have not been able to see any evidence to substantiate the belief that there will be even a partial restoration of the Jews to their land, under the protection of England, or any other Gentile power. I can find no evidence in Ezekiel 38th and 39th chapters, that the city of Jerusalem will be taken, and part of the inhabitants go into captivity. If I understand the prophet, the land is brought back from the sword, and is gathered out of many people.—Gog and his army come against the mountains of Israel after they have been brought forth out of the nations dwelling safely, without walls, having neither bars nor gates, and are at rest.—This looks to me like the gathering spoken of having neither bars nor gates, and are at rest.—
This looks to me like the gathering spoken of cluding some of the most wonderful disclosures bonnets trimmed over, and I thought I had so theology. When men take a stand on the burn-This looks to me like the gathering spoken of in Ezek. xxxiv. 11-16.

'For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day, and I will bring them out from the countries, and will bring safter them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed

South Adams, Mass., March 29, 1853.

'I've been Fed.'

poken it.'

some twenty or thirty miles that day through bons or fine cloths in creation. Good bye.

Please read the whole chapter, with the 36th the mud,) the morning after meeting, as he got and 37th, and tell me where there is any thing him out to start on his journey? 'No, why, that looks like the taking of Jerusalem after the what of it? O nothing, only he looked as though he had been 'fed,' and pretty lightly, and 'fed' without much grain, and 'fed' on bog hay in the Bro. D. Sparks, 2d, Bowdoinham, Me., March cal investigation. The 'Contrast' may be had Jerusalem is a cup of trembling and burdensome bargain. And as Bro. A. journeyed along, seems 16, 1853, writes: stone to all the people that fight against it. But to me he soliloquized thus: 'Get up Dobbin, go Stacy, at 526 Broadway, corner of Spring street, stone to all the people that fight against it. But, in the 14th chapter it is said, 'The city shall be long, what makes you so lazy? You do look been hopefully converted from the error of New York city. For price, see list of books taken.' I think in order to understand the teken.' I think in order to understand the that that brother was fed so last night, the Savior. chronology of this event, we must begin to read at the 7th verse of the 13th chapter.

Awake, O sword against my Shepherd, and the chronology of this event, we must begin to read horse? Well, Dobbin, you shall have some oats the 7th verse of the 13th chapter.

The Lord is still at work, and sinners are crying to God for mercy. We have had but the spiritualists, who lately held a con-Awake, O sword against my Snepnerd, and by and by, only keep going. I don't know, little preaching among us since our meetings vention in Springfield, Mass., resolved to re-Lord of hosts; smite the shepherd and the sheep however, as you will get many, for if I am not commenced, hence, the most of the labor has assemble in this city on the 2d, 3d and 4th days Lord of hosts; smite the shepherd and the sheep shall be scattered; and I will turn my hand upon home. Well, I don't care, I won't starve a Bro. Small, of Pitston, has been with us some, Springfield were strange, grotesque, absurd, 'And it shall come to pass that in all the land, faithful horse as long as I have a cent. Dobbin and helped forward the work. May the Lord abominable, blasphemous, nonsentical, incohersaith the Lord, two parts therein shall be cut off shall have his oats, but I guess I won't take any reward him for his labor of love among us.— ent and pitiful. and die, but the third shall be left there. 9th verse. 'And I will bring the third part through don't really know just what I shall do, my rent's but he was not able to preach, on account of his GIVE Your Son A TRADE.—Solon enacted that the fire, and will refine them as silver is re. most due, and there is that debt to pay. If I feeble state of health. May the Lord heal his children who did not maintain their parents in old fined, and will try them as gold is tried: they could only feed my wife and children as easy as bodily infirmities, and preserve him to dispense age, when in want, should be branded with infamy, shall call on my name, and I will hear them: I will say it is my people; and they shall say the Lord is my God?

Lord is my God?

Solution in the control of Lord is my God.'

Here, as I understand it, is given a short history of the Jews from the Crucifixion of Christ, to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the time that they are to be restored to the favor to the of God, and are his people. The 14th chapter is get along finely. But alas! the children don't and some twenty or thirty converts there are of TOBACCO annually, and stops his newspaper beof God, and are his people. The 14th chapter is seem to like feeding on my sermons half so well looking for the speedy return of the rightful cause he can't afford to take it. in detail, commencing at the taking of Jerusa- as they do on potatoes and corn cake, and now heir to David's throne. We will thank God and lem and ending at the final restoration.

I will say in conclusion, that I think the subject under consideration is an important one, for if Jerusalem is to become colonized by the Jews,

I will say in conclusion, that I think the subject under consideration is an important one, for if Jerusalem is to become colonized by the Jews,

March 13th, 1853, writes:

WE are requested to give notice that a vocal and instrumental concert will be held at Corinthian Hall, Friday evening, April 15, by George W. Clark, assisted by Seth Clark and others. Those and be possessed of great wealth, and then be Lord shall not want any good thing.' Come, March 13th, 1853, writes:

W. Clark, assisted by Seth Clark and others. Those

BRO. MARSH:—I have read with care the views of others in regard to colonizing the land

inhabited places of the country. I will feed the writings of some of its most popular advothe root of all his poverty. If persons had acted than in all his former course. His mind was them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture, shall they feed upon the mountains of Israel. It will feed my flock, and I will cause them to be down, saith the Lord God: I will seek that which was lost, and bring again that which was driven, and will strengthen that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed will destroy the fat and the strong; I will feed will destroy the fat and the strong; I will feed will destroy the fat and the strong; I will feed will destroy the fat and the strong; I will feed will destroy the fat and the strong; I will feed to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A., he would first called to the subject by reading the form a sense of duty toward Bro. A. he would first called to the subject by reading the form a sense of duty toward Bro. A. he would first called to the subject by reading the form a sense of duty toward Bro. A. he would first called to the subject by reading the form a sense of duty toward Bro. A. he would first c and will strengthen that which was sick: but I in the Light of Science and Divine Revelation.

The Light of Science and Divine Revelation. Z. CAMPBELL. reaches for oats for his poor old noise. I could tell you facts that I know that would rather with the masque of old customs, long usages, shame some of the close-fisted pinch pennys, and father's degrees, ancient laws, nor any thing that also the extravagant pleasure-lovers in our fighteth with Thy holy ordinances and blessed churches. But, I'll tell you what, if your con- commandments; but faithfully believe and steadover them, and he shall feed them, even my servant! You have eh; well how? Why Bro. A. science smites you a little you can just enclose fastly confess that to be true godliness which David; he shall feed them, and he shall be their God, and Shepherd, and I the Lord will be their God, and my servant David among them; I the Lord have my servant David among them; I the Lord have servant David among them; I the Lord have my serva

Extracts from Letters.

her to-day, so I shall save the money. I Bro. G. W. Brown has been with us a few days,

and be possessed of great wealth, and then be taken out and carried into captivity in part, then we may look for it to take place before the Lord comes: if this be true, gives us a thus saith the Lord. Let us have the proof.

Plainsville, Vt., March 20, 1853.

Bro. Pease, from Vergennes, has been here twice. and gave us two lectures each time, to good acceptance. O the destitution of gospel truth in this land of Bibles! Could tears and wishes prevail, perhaps we might have Bro. J.

Bro. Pease, from Vergennes, has been here twice. and gave us two lectures each time, to good acceptance. O the destitution of gospel truth in this land of Bibles! Could tears and wishes prevail, perhaps we might have Bro. J.

he was a thriving business man, and when God S. Gardner, Bro. and Sr. Seymour, or some

Those who have been interested in the discussion between Bro. Grew and myself, will do well, (if they have not read it,) to procure my pamphlet- Contrast between Protestantism

SPEAK THE TRUTH IN LOVE.'-PAUL.

ROCHESTER, SATURDAY, APRIL 16, 1853.

Donations:

TO AID IN FREEING THE HARBINGER FROM ITS PRESENT EMBARRASSMENT, AND CONTINUE IT WEEKLY AT ITS PRESENT SIZE.

The assistance of the benevolent is solicited to accomplish these objects.

CONFERENCE IN ROCHESTER. Lectures by Dr. Thomas.

Ir has been decided by the Church in this city to ral invitation to ministers and brethren in all parts of our widely-extended country and Canada to at of our widely-extended country and Canada to at other manufactures are consistent with Mr. Boyd, sult for some time. I believe the Americans have submitted to his abuse and slander without retort, above them, but to them all is silent and unseed.—
The greetings of joy and the voice of grief, the revolution of Empires and the lapse of ages, send no sound within that narrow cell. Generation after to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the traveling expenses of brethren as we to meet the mean travelled to his abuse and slander without retort, and unseed.—

Alluding to Elijah Meshullam, Mrs. Williams remarks.

"A noble exception to the family, is in the person of the mail is silent and unseed.—

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The greetings of joy and the voice of grief, the revolution of Empires and the lapse of ages, send no sound within that narrow cells. Generation after the mail is silent and unseed.—

The greetings of joy and the voice of grief, the revolution of Empires and the lapse of ages, send no sound within that narrow cells. Generation a again, were it in our power to do so. The respective churches where our ministering brethren labor, we trust will provide the necessary funds to have passed away; but to the sleeping dead, the long interval is unobserved. Like the dream of a night, with the quickness of thought, the mind ranges time and space almost without limit. There have passed away; but to the sleeping dead, the long interval is unobserved and disgusted for the corrupt principles and machinery interfered in their affairs; has given orders to the various post offices to deliver all letters to them, and the long interval is unobserved. Like the dream of a night, with the quickness of thought, the mind ranges time and space almost without limit. There enable their worthy ministers to attend this Con is but a moment between the hour when the eye is advancing with the American christians, and his into his hands only; and seems to sustain Mr. Meilege of attending for the want of funds to pay their traveling expenses. Will the brethren see to this

city for a few years past, have been very harmo be gladly welcomed. nious and profitable to the Church here and our brethren from abroad; and we trust the contemplated one will also prove a blessing to all who may attend it, and to the cause in general. Let Difficulties Between Mr. Meshullam and Mrs. there be a general attendance, and may the coun sel of God guide all the acts of the meeting.

debt, we deem it duty at the same time to impress of our readers and the imperious demands of the cause. Others as soon as practicable, will find it their pleasure to bear a part of the loss, as well as their pleasure to bear a part of the loss, as well as to share in the gain in this work. New subscri-Our patrons, we trust, will exert themselves to ful-

fidelity by popular teachers of a false philosophy; constantly reiterated the charge that private letters take my advice, and now it has come to an open serious thoughts. I hope he has, and he is cerby those who have no other or no better argument, were sent and received by different members of our rupture, and I have repaired hither from Beyrout, tainly an affectionate husband and father, kindly And many of those whom Dr. Spring represents family without his seeing them !! * * to endeavor to settle the difficulty—at their earnest disposed, and charitable when he has it in his power might in their simplicity and doubtfulness of truth, "His violent temper and restless spirit permitted request. Mr. Mesbullam, as a British subject, has to be so, and very zealous in whatever he undermight in their simplicity and doubtfulness of truth, call us dishonest should we quote his language to him to hallow no day of repose either for himself written to the British Consul, Mr. J. Finn, stating more distant from his thoughts than the prophetical sustain our convictions. But we give publicity to the or his Arab servants, and the fearful quarrels and that he is unable longer to support the Americans giews and self renouncing devotedness which was following. It needs no comments. Every one, mutual reproaches between father, mother, and at Artas, and desires Mr. Finn to give them notice ascribed to him,—and it is impossible that Mr. and may judge, how far, Dr. Spring in this testimony, sone, excepting Elijah, made us often pause with to quit his premises to-morrow, &c., &c. Mr. F.

sophic theology as to man's immortality, without | Speaking of Mr. and Mrs. Meshullam, Miss | Mr. Meshullam appears to think that all the mo-Christ, needs to be repeated. Dr. Spring of New Williams says:

of time, Dr. Spring once closed a discourse in the tormentors.

* * It is my opinion, funds from the United States, which has cost over

usually have done on similar occasions, and would again, were it in our power to do so. The res-

TIDINGS FROM JERUSALEM.

SINCE publishing the letter from Mr. Meshullam, mence a series of lectures on the Prophecies some eral other letters from other persons at Jerusalem, hand of the Lord in his work in the land." time during the Conference or at its close, as may have been placed in our hands. The length of these

received to assist in freeing the Harbinger from we believe, who has joined Mrs. Minor & Co., ly acquainted with the agricultural enterprize labors. since they located in Artas. The general tenor of conducted at Artas, I am enabled to endorse fully on the minds of its friends that the desirable work her communication, fully sustains the character of the statements of Miss Williams herewith sent, is but partially accomplished. Still we have been so materially helped, and have received such kind so materially helped. so materially nelped, and have received such kind assurances from others, as to encourage us to go on with our work according to the general wisbes on with our work according to the general wisbes of the general wisbes o on with our work according to the general wishes of our readers and the imperious demands of the jealous, selfish, overreaching, surly, unsanctified, scientious and zealous co-partners! And never cation which purports to have been written by 'S.

bers we hope will continue to be added to our list.

Meshullam's name, were received too credulously 'swear for the character of these people.' paying its subscription price. In a word, by the paying its subscription price. In a word, by the persevering and united efforts of all the friends of the Harbinger, with the blessing of God, it will surmount its present difficulties, and soon be placed on a more permanent basis than at any very recent on the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions but crows many and that all who is the conclusions that he asknowledges no obligations but crows many and that all who is date. Let no one be remiss in duty in this respect, obligations, but craves many, and that all who in united states consul's letter. way of the people." 'The writer further says: date. Let no one be remiss in duty in this respect, especially those who are owing for their paper.

Soligations, but craves many, and that all who in any way aid him or his family, are only doing themselves an honor without in the least bringing him in debt to them. We also observed him to be sint of T.B. Stillman, New York:

Obligations, but craves many, and that all who in any way aid him or his family, are only doing themselves an honor without in the least bringing him in debt to them. We also observed him to be sint of T.B. Stillman, New York: in debt to them. We also observed him to be sin- to T. B. Stillman, New York: 'The dead know not any thing.' 'What thy hand surrounded, and believed to a great extent the reafindeth to do, do with thy might, for there is no work sons he gave for it, and have only learned by time, o'clock at night, and the post leaves here at day to beware of the 'State Church Mission,' (though nor device, nor knowledge, nor wisdom, in the that the cause of his isolation is a temper so en- light-but I cannot allow it to leave without a very the Meshullams were all members of the same) grave, (sheel) hades, hell,) whither thou goest.' O tirely suspicious, as to make it the business of his hurried line from me, in regard to Mr. John Me- and to confide in none but themselves; for they Lord deliver my soul'; for in death there is no re- life to surmise evil and give circulation to the in- shullam, and the Americans here, or rather at Ar- had no selfish views, nor any desire but to save them membrance of thee. In the grave who shall give thee ventions of his own brain, mostly of the most ridic tas, -who have been supported by the donations and to assist in the great work' in which their thanks.' Eccl. ix. 5-10; Psa. vi. 45; Isa. xxxviii. ulous and unwarrantable character. In the early of money and other things from their friends in the beloved friends were so nobly engaged! Yet the 18. Hence there is no hope for the future; save time of the residence of the Americans in Artas, United States, for nearly a year past. Recently, poor, diligent, bard-working Mesbullams, were in the coming of Christ and the Resurrection of he would express his suspicions that they had in- difficulties have arisen between Mr. Meshullam and really thiking of nothing more patriotic than cul-

The Harbinger & Advocate. sustains the above texts. Surely it cannot be made apprehension that God would not be with the work desires me to put the request into execution. Of to sustain the popular philosophy of glorification in in such a state of things, and pray, that He would course I decline, and protest against any steps of death-or before 'the judgment.' The list of convert and overrule, and give wisdom, meekness, the kind being taken, holding them responsible for learned men recently given, who oppose the philo | patience and direction to his children." | any damages, &c., &c.

THE FLIGHT OF TIME.—In reference to the flight citements enough to stir up the worst feelings in the benefits, improvements, &c., at Artas, belong to that fretted by his wife on one side, and plied by \$800, and there are other improvements. It is shall never meet them again but at the bar of God. the English mission on the other, his temper became well known that Mr. Meshullam was worth little That interview seems indeed far distant. But it will madness, and in a frenzy of slander and passion, or nothing when the Americans came, and that the e as soon as Time, with his eagle wings, shall have he has been preparing violently and by falsehood land which he occupied at Artas, did not belong to finished the little remnant of his short career .. | to break wit h his American co-partners." him. The Americans have paid for land, servants,

count the hours of time. No longer is it to hold by had to support the Americans, while the books allowed Mr. Meshollam to disburse the entire sums days, or months, or years; for the planets which show that he has received within nine months of money, nearly £400; and now he quarrels with mark these periods are hidden from their sight .- £339, and £30 more in loan and contributions them, and desires to drive them from Artas. This and a Conference, commencing Thursday evening Its flight is no longer noticed by the events per through myself, besides tools, goods, &c. He has I am told he has always done with every one he ceived by the senses, for the ear is deaf and the eye behalf of the Church we give a cordial and gene is closed. The busy world of life, which wakes at made great capital out of the circumstance of Mrs. had to deal with, and I have expected no other re-

ference. They should not be deprived of the prive ment." experience profitably increasing with most heart-shullam in a course of injustice toward them. But searching of all trials, the conflict with the false I have not time to give you all the particulars of Bro. J. Wilson is requested to call on his principles and practice of his parents, in the mind this business, at this late hour, but I have made The conferences which we have enjoyed in this sity for a few years past, have been very harmo parents and mission, and has declared again and M. & Co., shall be deposited in the United States again, that Mrs. Minor has only done his father Consulate here, until the wishes of the donors can good, ever since her first acqua intance with him." be known in regard to them; and this is now my ob-Finally, Miss. W. adds:

trials in the development of the strong Satanic hos | nies, tools, &c., with such as may hereafter arrive, Dr. John Thomas, editor of The Herald of the in the Harbinger, for March 12th, another lengthy tility of which Mr. Meshullam has been the instru-Kingdom and Age to Come is expected to com- communication from him has been received, and sev- ment, are not moved in their expectations from the their countrymen here, and to send me a written

DR. J. BARCLAY'S EVIDENCE. be determined after his arrival. In view of this documents, forbid their insertion in the Harbinger: The next testimony in order is found in Dr. J. to what has been sent, and for what purpose it was engagement, the time for holding our Conference the important facts which they contain is all we T. Barclay's letter, bearing date 'Jerusalem' Jan. sent. I do not wish to say any thing in regard to was selected, presuming that such an arrangement | can give. And such is the importance of the cause 15, 1853,' one day later than the date of Miss | Mr. Meshullam, only, I trust no more money will would be both agreeable and beneficial to Dr. with which these facts are connected, that they should Williams' letter. The Doctor is an American be sent from the United States, to him for disburse-Thomas and those from abroad who may desire to be impartially and fully given to our readers. We missionary of the denomination of Disciples, and ment here. He is well known in this region, and will notice these letters in the order in which their wrote his letter on a blank page of Miss Williams' in this instance has well sustained his reputation.

> opinion allow me to state the oft-repeated declara our giving only some extracts from it. Speaking "The first facts which stirred an interest in Mr. tion of Mr. M.'s own son (Elijah) that he would of the object that Meshullam had in tilling the soil.

from his own lips, although he was vouched for in "Although it is said that Mr. M. is instigated by writer says, 'his only object was to earn an honest

terested motives for coming thither, although mo- the Americans, of which I cautioned them last tivating their fields, and gathering the increase. Our faith in these 'Oracles of God' is deemed inney, tools and goods had been given to him. He spring, when here, but they did not believe me or I do not mean to say that Mr. Meshullam has no

ney, tools, clothing, &c., which have been sent York, so far sustains them. J. B. C. "Out of such trifles have always been made ex- from America, were sent to him, therefore all the "After death the judment.' We die; but intervening ages pass rapidly over those who sleep in the dust. There is no plate there on which to

> ject in writing you, that you will take the trouble "Our friends here, notwithstanding their heavy to ascertain whether the contributors of these modemand at Beyrout, properly certified, signifying such desire, and expressing their wishes in regard

will institute these restricts in the order that they were written.

While we would again express our gratitude for the timely aid which has recently been tracelyed to assist in freeing the Harbinger from the timely and the Harbinger from the timely and the same an

I am Sir, with great respect, Your obedient Servant.

J. Hosford Smith,

before becoming acquainted with Mrs. Minor, the

ship, but couched rather mysteriously, and with

should so have mistaken him after residing in his cuse, as it was written from memory alone.

to him they give him credit for these high motives, in America, and it has recently come to light that and has now been absent some time. Mr. Cyrus business, to go to Bethlehem. They went as far and try to persuade him that he is a second Nehe his name is J. L. Boyd, and that he now fills the Thatcher (a hatter by trade who knows very little as 'Marseilles, and [it is said,] the Spirit came there miah, devoting himself to the service of his nation! important office of 'Agent' for Meshullam, a chief of farming) and two young unmarried women, and upon Albert, witnessing to him . . . that in Pales-How astonished he must have been at receiving part of whose business is to collect various contri- Mrs. Minor, complete the party. To these have time we would find one poor christian Jew . . . he such commendations! I should mention, however, butions, and to forward them, no longer to Mr. Me-since been added a Miss Williams, and a Mr. and would be a great friend to us. We went to that he employs the poor Jews as much as he can, shullam, but to Meshullam, Minor & Co., without Mrs. Dickson. and appears to be much liked and respected by any authorization from Mr. Meshullam.

have enlarged opportunities of doing so. His wife is a very interesting woman, with a name, has passed out of his hands, and into the Mr. and Miss Adams, having obtained leave from had placed there, and from this small beginning, strong desire for spiritual improvement, which she hands of others, and then kept secret from him. hoped to have derived from the American settlers. 8. It appears that in the following extract of a part of America, but having gone to the Holy im—and the two pieces of sticks should be made

Well might our Lord say to His disciples, first of all, beware of hypocrasy.' Luke xii. 1.

party, and one man had yesterday barricaded themselves and ejected the rest, refusing admittance even
that my sister accompanied by Chas. A. Minor,

address myself to you. Sorrow, that I cannot yet
be with you in person; but joy, in informing you
that my sister accompanied by Chas. A. Minor,

15. The rest of this money was spent on a house

According to this supposed divine revelation, Meselves and ejected the rest, refusing admitance even that my sister accompanied by Chas. A. Minor,

Again the writer remarks:

here, the letters on both sides were forwarded by answer; we then told you some little of what I here privilege of reading them—being much interested in Meshullam's affairs and the progress of civilization in the country, but afterwards it seems that some secrets of state induced Mrs. Minor to seal the same and the agree progration with the same and th

brew proselyte was supposed to be engaged, a bosom friend—have known him all my life. who must have known that the statement was false. Still how striking, I might say refreshing, This Mr. B. M. Adams turns out to be identical was the different tone of their English minds, and with James L. Boyd!

ham sought. But, fallen as Jerusalem is, and her This is the appointment alluded to above. glory departed, she owes more of her degradation to 10. Kind friends in Plymouth, England, had been

Supplementary Facts.

1. Miss Adams when she was in this country in MISS E. M. ADAMS, ALIAS, MRS. MINOR'S LETTER. 1849-50, travelled with another person whom she called her brother, but who turns out to have been Beloved Brother and Sister, in the love of a married man, whose wife was living. She also Christ:- * We wish you to send us a was a married woman, her husband, Mr. Minor, long letter by the first traveller, particularly to us, being then living. The so-called brother and sister about any advice or suggestions for bringing us on occupied the same bed in Bethlehem, and had beds our journey, and the bearer can mail it in England

2. Mr. Meshullam and his wife did not know coming, and arrangements in your letters to Eng-Miss Adams by any other name until her arrival land, until our success will justify us to them, and the second time in Bethlehem, when she appeared, we can tell. We only wish by this means to to their amazement, as Mrs. Minor, bringing with communicate more freely with you than with any

between 1850 and 1852, speak of them as 'Miss so that you and us can send geneaal information

4. In her letters to Mr. Meshullam, she signs tunities advise one another more confidentially as to herself Esther D. Adams, but says that she is a here- our coming, which might excite jealousy among tic in her own country, and that her name would some of the many that must hear through England not benefit Meshullam's cause, but rather the con- But it is VERY ESSENTIAL to your cause that you trary; she therefore informs him that she and her should write all the particulars possible, about the (so called) brother have appointed an agent to fertility of Artas, and your operations there, and the whom all his letters should be addressed, as also hope of employing Jews, &c., to us Through Engany receipts for contributions received, and begs land, for all to hear. As soon as you get the mill, him on no account to mention their name in such re- be sure to write to us through Dr. Reach, with an ceipt. This agent she calls Charles A. Minor, and acknwledgment of Christian love to these Ameriher pretended brother calls him, 'my adopted son.' can ladies that send it, and the other things, who He turns out to be her own son, and arrived with feel so much sympathy for you, &c., &c. her on her return to this country in 1852. The 11. A respectable family named Dwight, were Arabs who had seen her before as Miss Adams in interested in the cause for which Mrs. Minor had 1849, remarked that sons must grow very rapidly collected subscriptions, and joined her party when in America, as she was able in three years to pro- she was about returning to Palestine. On the voyduce one of twenty-one years old.

tron saints' has been a stumbling block to them is written after Mrs. Minor, (alias Miss Adams) and they addressed their letters in New York, who reher party had set sail the second time for Palestine. moved the envelopes, having foreign post marks, we had learned and seen; that Sr. M. should re-

J. L. BOYD'S LETTER.

Philadelphia, Pa., Nov. 8, 1851.

the Plymouth brethren in England, who had the relate, but the tide of opposers has grown stronger, Having seen some very kind letters addressed to seal it up, as I wish you to write to me immediately on the reception of this.

and knowing the prophetical views of the Plymouth brethren, I was surprised at their giving any encouragement to the enterprise in which our He Ninth Street, Philadelphia, United States. He is Bro. Marsh: I have a letter

I remain yours, B. M. Adams.

real piety, to the forced phraseology of the poor 9. Among other plans of Mr. and Miss Adams, strangers and pilgrims from the far west.

According to the scriptural idea, and how beauwith former friends in Jerssalem, and they held out tiful it is! we are all strangers and pilgrims on the various hopes to him: one of these was his being a earth, if we are really seeking the city that Abra- appointed as United States Consul with a salary.-

a certain class of pilgrim-visitors, than to her resi- in the habit of receiving and transmitting free of s. H. postage, the letters to and fro. The following extract will show that Miss Adams was anxious also to keep them in the dark as to her plans.

Jan. 2, 1853.

side by side in Jerusalem during their stay. for us, as we do not wish to have you speak of her a grown up son.

3. Any letters written by Mr. Meshullam's to have them know what success you have, and

age hither, and during a few weeks after their arri-5. On Miss Adam's return to America, she pub- val, the Dwights refused to join in Mrs. Minor's lished a narrative of 'John Meshullam's life.' with | nefarious practices, and were therefore denounced out his leave, and containing many erroneous state- as infidels, and dismissed from the company, against ments, which in her letters, she begs him to ex. Mr. Meshullam's will and remonstrances.

and then forwarded them to their friends.

to the English Consul, who kindly rode over to see what state the place was in. Meshullam and his wife have been very ill in Jerusalem for some time, which have been very ill in Jerusalem for your appointment, because I think it is best for me lish Consuls that it should be vacated and closed eousness' of which Mr. Boyd says in another part to bring it with me. And tell no living soul of it, till the wishes of the subscribers should be known of his vision, I made many attempts to pull it up-

very unpleasant consequences to me.

Jerusalem, February 26, 1853.

her letters and to recommend the same precaution Newton, sealed. You had better do the same and of New Haven, Ct., was unexpectedly received.— in reference to the part Mrs. Minor and her friends It seems providential that it should be obtained at were to act; hence the tree and all its branches Mr. Meshullam by O. R. of Plymouth, England, In case I should have started for Palestine, or may for the letter, and if necessary, will report on the proved to be a DECEPTION, and the entire Artas en-

BRO. M. SMITH'S LETTER.

Elijah Meshullam, and an account of a report published by Charles A. Minor in the Presbyterian. 1 I will forward Elijah's letter.

New Haven, Ct., April 8, 1853.

where the truth lies in all these domestic business matters: but our object in presenting these things 28. Then they will be gathered, their city will be to our readers is, to convince them, if possible, that built, and their land will be tilled and yield its inthis entire Artas movement, in the light in which crease. it has been presented by Mrs. Minor and others, Let us wait God's time in the fulfilment of all has originated in greatly mistaken views, and in its his wise and benevolent designs. And may we be contemplated results is directly opposed to the im- admonished by the mistakes of others to take heed mutable purpose of Jehovah.

ly attributed to Meshullam a superior intellectual, very near, and no one should be disheartened or moral and christian character, and have represented him as being specially called of God to the great work in which they profess to have found him engaged when they first visited Artas. Their going that the Redeemer himself will soon come to Zion, the special revelation of God, as the following the restoration of the Kingdom to Israel. proof will show. We quote from a certain Dream' and 'Vision,' published in the Lover of Zion for February, 1853, in which it is professed that the Son STAND in awe, and sin not.

12. They called themselves practical farmers. of God called on Mr. Boyd and Mrs. Minor, under family, as they did in 1849. Yet in all their letters 6. Mr. Adams (the so-called brother) remains Mr. C. A. Minor is a young and inexperienced man, a "new name to hide their spy office of the king's Jerusalem, put up with Meshullam, a converted 13. Mr. Cyrus Thatcher is the person to whom Jew. . . . The Spirit there and then enlightened them, and doubtless he would be much delighted to 7. In consequence of this mode of address, much all letters from Mr. and Miss Adams were addressed us to see:—that this was a 'tree of righteousness,' money intended for Meshullam, and obtained in his (by their written request) and it now appears that planted by a stream of waters, whom the Lord their respective husband and wife, to visit a distant should eventuate the junction of Judah and Ephra-But I fear the conduct of these treacherous 'Pa- letter from Mr. Adams, he is speaking of himself. It Land instead, Mr. Thatcher was the person to whom One: see Ezek. xxxvii. 15-22, that we must now turn to Palestine, with some of her people, and 14. Out of near £250 collected in money, only commence this glorious work with this son of Judah, Speaking of Mrs. Minor and her friends taking Beloved Christian Friend, Meshullam:—It is £14 have been spent upon poor Jews by the company, and that God's Spirit would draw to them all his possession of the house on the premises, the writer with mingled feelings of joy and sorrow that I now and £10 of this on two domestic servants, leaving faithful ones, who love him and fear him—keep says, - "In this house all the female pilgrims of the address myself to you. Sorrow, that I cannot yet about £4 as the amount of charity towards Jews the commandments of God and have the faith of

At the commencement of the correspondence between 'the pilgrims' and their 'beloved friends'

We wrote to you last July, but have received no

We wrote to you last July, but have received no

The above and many other facts have caused I and directed in the vision to bring her to the The above and many other facts have caused Lord, and directed in the vision to bring her to the tree. The testimony of Miss Williams, Dr. Bar-J. MESHULLAM. | clay and the U. S. Consul proves that Meshullam is not the man the vision represents him to be: and P. S. Since the foregoing testimony was in type, the rupture that has taken place between the parties THIS particular time. We have written to Bro. S. falls to the ground, or the Vision and Dream are terprise-not of the Lord.

This movement is not only destitute of the ap-BRO. MARSH: I have a letter just received from probation of God, but it is in DIRECT OPPOSITION to should like to have you see it. The report states that Elijah goes with Mrs. Minor, and Mr. Boyd Expressed his conviction in a recent states to me in a letter a few days since, that Eljah letter which we heard read, that he and Mrs. Miner promises to stand by them to the last, if they will had stood on Mount Zion as an ensign! which had only stay. Elijah in his letter to me comes out caused this gathering to commence, and he says in against Mrs. Minor in full as strong terms as his his vision, 'from this small BEGINNING shall evenfather does in his letter to you. I have thought it tuate the junction of Judah and Epbraim. Ezek. might be duty to have some extracts from Elijah's xxxii. 15-22.' This daring assumption is sufficient letter published, as it certainly would be understood to stamp the whole movement as a wild delusion. by their report, that Elijah was with them. I wish | Mark! All previous attempts by the friends or enhowever, to do nothing wrong in the matter, but emies of truth, to gather God's ancient people to Papropose sending the letter to you, and leave it lestine, or to rebuild his holy temple, CONTRARY with you to do as you think best, and then return it to me. If you acquiesce, and will let me know, has; and that every other similar effort for the Respectfully yours, MATTHEW SMITH, same purpose will meet a similar fate—for Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles be FULFILLED, and BLINDNESS is to continue on Israel until the same nerind Scat-REMARKS.—These statements are submitted to tered Israel will not be gathered until THE LORD our readers; not however, for the purpose of inducing SHALL SET HIS HAND AGAIN THE them to justify or condem either of the parties, so SECOND TIME TO RECOVER THE far as their personal difficulties are concerned; for REMNANT OF HIS PEOPLE, UNTO doubtless they have been greatly disappointed in CHRIST IS THE GATHERING OF THE each other, which has resulted in a separation. - PEOPLE TO BE. It is vain for finite mortals Each has enlisted friends, who have testified under to attempt to frustrate or anticipate this great and their peculiar sympathies, national and religious glorious work of the Lord, for he will continue to prejudices, and on hearing only one side of the watch over rebellious Israel, to 'pluck up, and family, and by the English friends at Plymouth, also what the Lord will move his children to do— question, hence the testimony is conflicting, which break down, and to throw down, and to destroy, and cenders it impossible for finite mortals to decide to offlict, until the time shall come for him to

> mutable purpose of Jehovah.
>
> That Mrs. Minor and her associates have been greatly mistaken in this movement, is evident from the facts in the case, which we gather from their own testimony. It is well known to all who have read their communications that they have uniformly attributed to Meshullam a superior intellectual. that locality they also profess to believe was by and fulfil God's most gracious promises relative to

D. R.—It needs more correcting than we at its close. have time to make. The evils of which you speak are painful, yet we see no evidence in the sively from God's word, and evidently to the Bible that the Catholics will ever be in the as- satisfaction of the people, that Christ must come cendancy again: their days of despotic rule are to the earth to restore all things spoken of by numbered, and their final destruction, at the the prophets, and that the saints, or they that are coming of the Lord, is near.

'all types' should be kept 'until they reach their tion will embrace all that 'are his,' and not exantitype.' All the types embraced in the ser. clusively the martyrs, and they raised mortals. vice of the high priest, after he came out of the as advocated by Elder Martin. slaying of the enemies of God, while his chil- after the discussion, and on parting. dren will be hid in the secret of his tabernacle, 1 hope the friends may see it duty to contri-

law of Moses, ended at the first advent of Christ. truth so clearly presented by him. We are no longer under that schoolmaster (Gal. Yours, in hope of some small share in the iii.) or kind of instruction, but are under the glory of the Restitution, plain teaching of Christ, whom God commands us to hear-and blessed are those who obev.

J. P. MALLORY.-We know not the author, but do know that the document is worse than worthless. We prefer not to give it notoriety by exposing its absurdities.

Correspondence.

FROM BRO. R. CORBALEY.

Bro. Marsh :- As an interesting meeting has just closed here, I take the liberty of writing a few words in reference thereto.

Bro, and Sr. Mansfield were the preachers, heard to exclaim, that they never heard the truth ber of this church; and we wish him every are making of the word of inspiration! And Jesus Christ. when a man or woman comes along and holds up the Bible, and will dare tell poor mortal man, that he has not immortality, and that it will not be obtained unless sought for-that the wicked will die the 'second death'-that man has no promise of going to heaven, but that the earth is designed for the righteous to dwell uponthat Jesus Christ is the Son of God, and WILL come; then the cry of infidelity is raised by the Sabbath, the house was crowded with attentive popular churches of these days. The word of hearers. We repaired to the water, and three Evil men and seducers shall wax worse and after preaching, the Supper was eaten, and we

of the truths of the gospel. Their labors here soon coming reign of glory. have not been in vain, for some, during their meeting, were baptized, and many are searching the Scriptures 'to see whether these things are so,' and the prospect bids fair for much good to be done in this vicinity. Infidels, men who have been driven to be such, by the dogmas and traditions of men, when they hear the truth presented, and the word of inspiration divested of the way I shall dispose of the numerous Scripmysticism, they are frequently the first ones to tures just read in your hearing, is to say, This ing, 'If the Son, therefore, shall make you free, Church. It is probable there may be some secret believe, from the fact that every thing is con-

From present indications, the time is not far A glorious work is going on in Pike co.off when the European world will be engaged Forty-eight were baptized in one week. The in deadly strife, and the news from there will be church numbers over seventy, strong in the docof vast importance to every Bible student, trines I teach. Your books and papers are now Yours in the hope of the gospel,

Plymouth, Ind , March 31, 1853.

FROM BRO. J. THOMPSON.

the discussion at Cranberry Creek, last week, may and they will help me to the means. I want to be interesting to you and others. We trust it has be where I can do the most good, while I wait

Bro. Bywater sustained and proved concluhis, will live and reign with him in person, con-J. B. F.—You are mistaken in supposing that sequently, it must follow that the first resurrec-

Most Holy place, must have their antitype after Notwithstanding there was considerable sharp-Christ shall come again. Lev. xvi. The antitype of the feast of tabernacles is in the Age to sion, used by the disputants, yet it was truly come. A part of the type of the passover is to pleasing, and a great consolation, to see the be fulfilled in 'the kingdom of God.' The antitypical Lamb of God has been slain, but the fested toward each other in the meetings held

is in the future. So with the Sabbath. Its anti- bute towards keeping Bro. Bywater in the field. type is in the world to come. If it is right to as he is a strong man, able to rightly divide the keep up the type of the ore, it is of the other. word, and to give to each a portion in due season. The system of type teaching, according to the Our hearts have been made to rejoice in the

Broadalbin, N. Y., March 24, 1853.

FROM ELD. J. BLAIN.

BRO. STORRS :- The Washington Street Baptist Church, of this city, having withdrawn fellowship from me, for holding and preaching the Bible instead of their creed—that is, for holding that the 'wages of sin is death,' and not endless misery-I sent their proceedings to the First Baptist Church in Maidstone, England, with the request to become a member of their body, and have received an answer, the conclusion of which is as follows :-

and quite an interest has been awakened in this our brother's (Elder Blain's) request, and authotown and vicinity. Many persons have been rize him to consider and declare himself a mempreached before. What havoc modern divines blessing from the God and Father of our Lord

> 'Signed, H. H. Dobney, Pastor. 'Maidstone Sept., 1852.'

J. BLAIN. Buffalo, N. Y., March 25, 1853. [Bible Examiner.

FROM SR. M. K. CHAPMAN.

BRO. MARSH :- Our meeting at Ripley was a reign on David's throne; and that the promise precious season to the dear waiting ones, who made to Abraham will be realized in the Age to are earnestly looking for deliverance. On the nspiration has said that such a time would come. were baptized by Bro. Robbins. In the evening. worse'-' deceiving and being deceived,' &c. had a sweet, precious time, and a number of the Bro. and Sr. Mansfield are able proclaimers heirs of the kingdom spake out their faith in the

is written on that man's case for ever.

being scattered and eagerly read by the people. RICHARD CORBALEY. I came to this city to rest a few days. I will return to them soon.

at present. I think I may go home, and arrange Bao. Marsh: -A few words in reference to my affairs and return. The friends desire it,

Yours in hope,

MARY K. CHAPMAN. Springfield, Ill., March 13, 1853.

FROM BRO. J. WILSON.

goodness of God to us in Busti. 1 returned to the salvation of sinners. ary, sent out by the Baptist Missionary Board in cause of God, until life shall end. Boston. The Baptist church was first organized Yours, in hope of the kingdom soon, here under my labors. Eight years ago last September, a camp meeting was held in the Busti, N. Y., April 4, 1853. town of Gerry, in this county. Bro. Marsh was there and baptized his brother. At that meeting a goodly number of worthy brethren from Busti Baptist church attended, and the love THE MADIAL.-A 'Protestant' writes from Marof the pure doctrine of the Bible filled their seilles, the following letter to the London Times, hearts, so that they communed with the Adven- respecting Madiai and his wife: tists. For this, and communing at Jamestown, they were excluded and denied the use of the meeting house.

privileges, a number of individuals proposed French post office steamer Hellespont, which left building a meeting house on the free principles of the gospel, and others aided them, and they were not allowed by the Tuscan authorities to comerected a plain house, which cost \$800, and also municate with any of their friends, and were sent about 80 feet of horse sheds, all free as the gos. on board very thinly clad, not being even permitted pel they professed, and over the door, on the to take some clothing which was waiting for them outside, inscribed 'Protestant Free Church.'—

at an hotel. Some English gentlemen, learning their destitute situation with regard to clothing, This is all the name the church bears.

his is all the name the church bears.

The congregation, enjoying church privileges,

* Rosa Madiai appears a very intelligent and in-

meeting about the 7th of March, and agreed to whose powerful sympathy and interference they are labor as brethren together for the Lord. After principally indebted for their liberty. about one week, the power of the Lord came upon the people so as to kill the spirit of secta- Turker.-By way of Paris it is stated that the rianism for two weeks, and if it should have a difficulty between Russia and Turkey has been adresurrection hereafter, we shall know it, for resurrection always identifies the same subject that the land the

the 27th, we met again at the river side, and at the Tuileries on Monday the 21st, and presided Elder Barnard baptized ten, and I did five .- over by Napoleon, it was considered that the affair April 3d, three different administrators met at had terminated, and that all danger of a rupture of the same river side, and Elder Barnard baptized the peace was at an end. It is certain, however, four, I five, and the Methodist five, and poured that the French cabinet feels much irritation at the water on one, making, in all, thirty-five baptized | conduct of Russia. know. But, the Lord willing, I expect to see Shrines. many of the brethren in Michigan and Indiana, The Trieste Zeitung gives an account slightly on or before the last Sabbath in May, according different, namely, 1st, payment of 40,000,000 pias-

This people came together about three years of the firman respecting the Holy Shrines, and setago, on the principle taught by our Lord, say- tlement of the controversy in favor of the Greek ye shall be free indeed.' John viii. 36. I would | clause beyond all these. say, to the praise of God, that there has been but one case of real backsliding, and not a jarring THE VATICAN.-This word is often used, but there difficulty among this people unto this day, and are many who do not understand its import.doubtless, the reason is, that every brother and The term refers to a collection of buildings on sister constituting this body, exercises the right one of the seven hills of Rome, which cover a that God has given them, unmolested, of free space of 1200 feet in length, and 1000 in breadth. thinking, and of enjoying an independent opin- It is built on the spot once occupied by the garion of their own, without being accountable to den of the cruel Nero. I begin to feel that I must not leave this field each other for the same. Let this principle be It owes its origin to the Bishop of Rome, who carried out in every religious society, and it in the early part of the sixth century, erected a would destroy every species of Popery in the humble residence on its site. About the year

By the request of some of the brethren, I wards, gave it up as a lodging to Peter II., King

millenium or thousand years' reign of Christ, or proceed, until Gog with his host shall fall upon whole truth, and has a small family, to come and the mountains of Israel. Lord hasten the time. live with them. His tenement shall cost him nothing, and as they are mostly farmers, and love the cause, I think a brother of the right stamp would get about three quarters of a good support from them, and the rest of the time he might circulate in the vicinity, and be well sup-Bao. Marsh: -- Permit me to communicate to ported. I hope they will get a good man of God you and others, through the Harbinger, the among them, whose labors will be blessed of God

ne last fall, having been absent twenty The bad traveling, and this reformation, have months. I visited the brethren in Busti, Chaudetained me, as yet, from starting on my journey tauque co., N. Y., five miles south of James- westward. I hope to be ready soon. Brethren, town. In 1819 I labored in Busti as a mission- pray for me, that I may be able to labor for the

JONATHAN WILSON.

Foreign Nems.

' Marseilles, March 19. 'I hasten to inform you of the release from prison and safe arrival at Marseilles, of the Madiai. The meeting house.

After three or four years sacrifice of their and were immediately smuggled on board the

numbers about thirty-five persons. Ten of these teresting woman, but the mind of her poor husband have been baptized since the reformation com- is apparently gone. This is no doubt mainly to be attributed to the many privations he has undergone. The Baptist, Congregational, and Methodist 'They are uncertain as to their future movements, churches in this town, commenced a protracted but will, no doubt, sooner or later visit England, to

'I am yours, &c,, PROTESTANT.' On Sabbath, March 20th, Eld. Barnard, the pastor of the Baptist church, baptized six. On ified propositions. At a council of ministers held

and one poured. I think I have not seen a reformation in twenty years that gave more evidence of its being the work of the Lord, than what I have seen in this. I have enjoyed this what I have seen in this. I have enjoyed this reformation abundantly. This glorious work has hindered me some, and how much more it oth. Several concessions to the followers of the will, from starting on my journey west, I do not Greek Church, especially with regard to the Holy

ters as indemnification to Russia for the occupancy of Moldavia and Wallachia in 1850: 2d. annulment

world. May God grant it for his name's sake. 1150, Pope Eugenius re-built it on a magnificent scale. Innocent II., a few years afterbeen for the good and edification of the people, and to the glory of God. The main point in question, was whether our Savior would come the second time, at the commencement of the East is cheering. Let the battle commence, and

By the request of some of the brethren, I wards, gave it up as a lodging to Peter II., King of Arragon. In 1305, Clement V., at the institute of the second time, at the commencement of the East is cheering. Let the battle commence, and

remained in a condition of obscurity and neglect for more than seventy years. But soon after Brooklyn, the return of the Pontifical Court to Rome, and remain several days there and in New York. event which had been so earnestly prayed for by the poor Petrarch, and which finally took place in the poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, where Bro. E. Miller jr., may appoint. again enlarged, and it was thenceforward considered as the regular Palace and residence of of the Popes, who, one after the other, added fresh buildings to it, and gradually enriched it with antiquities, statutes, pictures and books, directs. until it became the richest depository in the world.

The Library of the Vatican was commenced fourteen hundred years ago. It contains 40,-000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syriac, Arabian and Armenian

The whole of the immense buildings composing the Vatican are filled with statutes, found beneath the ruins of ancient Rome; with paintings by the masters, and with curious medals and The Lord willing, a Conference will be held at

The Vatican will ever be held in veneration by the student, the artist and the scholar. Raffola and Michael Angelo are enthroned there.

Jesus, trusting that this meeting may prove a diessing to all the saints who may attend it, and the means of salvation to perishing souls.

In behalf of the brethren—

D. Revyer. and their throne will be as endurable as the love of beauty and genius in the hearts of their wor-

NEWSPAPER By-Laws.—A cotemporary lays down the following pithy code of newspaper by laws. They are the best we have seen drawn

J. Clark.—We have corrected as you say—which pays to No. 513.

N. TUTTLE.—T. Atwater is debtor \$1,66. up: 1. Be brief. This is an age of telegraphs C. L. GREEN.—We have corrected the mistake, and stenography. 2. Be pointed. Don't write around a subject without hitting it. 3. State

Thank you. facts, don't stop to moralize. It's a drowsy subject. Let the reader do his own dreaming. 4-Eschew prefaces. Plunge at once into your sub. The Whole No. to which each has paid follows the name. have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family. 6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms.

We want thoughts in their quintessence. 7. When your article is completed, strike out ninetenths of the adjectives. The English is a strong language, but wont bear much 'reducing.' 8. Avoid all high-flown language. The plainest Avoid all high-flown language. The plainest Christie 546, \$2,50; J Moses 546, \$2,50; J Dem-Anglo-Saxon words are the best. Never use ing 485, \$1,50. stilts when legs will do as well. 9. Make your sentences short. Every period is a milestone, at which the reader may halt and rest himself.—

Write legible. Don't let your manual manua look like the tracks of a spider half drowned in Books SENT.-J Middleton, R Corbaley, A G ink. We shan't mistake any one for a genius, though he writes as crabbedly as Napoleon. — Post Office Address. —Elder John Howell, W. Columbus (O.) Statesman,

A MISTAKE. - Many professed Christians have he idea, that holiness consists only in good feelngs, and that then they are sanctified; hence such will shout in meeting, and tell how happy they are, and the first opportunity after will lie, cheat, oppress their fellow beings, slander their Wis., orders W. Smith's paper discontinued, as neighbors, and are quarrelsome, fretful, full of alice, revenge, bigoted, and intolerent towards address was Belvidere, Ill. He owes \$3,12. all not seeing as they see. Such are awfully deby their fruits ye shall know them.' All will be dged by their works, not feelings. Under exnent, men may feel good, and talk like anels, and yet be children of the devil. To be Christ-like in every action, is the only true chris-

Appointments.

T As our paper is made ready for the press on Wednesday spointments must be received, at the LATEST by Tuesday even as, or they cannot be inserted until the following week.

Bro. E. C. Cowles. Geneva, (at the Nicholson Scholhouse, near Bro. South Butler, Sunday, April 17.

HARBINGER AND ADVOCATE.

HARRIFEER

Bro. Moses Chandler.

Bro. J. Wilson.

New York,
Newark, N. J.,
Other arrangements may be made, as the Lord

Bro. L. P. Judson. Sunday, April 17.

" May 1. Bro. J. C. Bywater. Sunday, April 17.

Bro. Wm. Sheldon. Matilda, C. W ..

antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican.

The Lord willing, a Conference will be neld at Waterloo, Seneca county, commencing Sunday, April 17, through the week, and over Sunday April 24. As we intend to occupy the Court House, a general gathering is solicited. Ministering and lay brethren, far and near, are urgently invited to attend. Come brethren, in the name of the Lord Levis tructing that this meeting may prove a bless.

D. RELYEA. T. VAN SCHAICK. Benj'n F. Hanson, Jr. E. D. Hanson.

BUSINESS ITEMS.

Receipts for the Harbinger.

ject, like a swimmer into cold water. 5. If you N Tuttle 520, L L Fenn 516, C Hill 515, A

DONATIONS FOR BRO. E. R. PINNEY. J. G. Gorham - - - \$1,00

Delinquents. If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them,



Efficient Agents Wanted TO SELL AND APPLY Diffusion Agents Walled To Sell And Apply our Fastener, who willfind the business Permanent, Safe and Profitable. Our Fastener is the most efficient and elegant one in use, as experienced Mechanics, especially House Builders and obtaining our Fastener, as they are a valuable article, which will always command the price for which we sell them. Hardware send their orders for a sample or any amount they may want. ROE COUNTY, N. Y.

Manufactured in Curiss Block, Main Street.

Rochester, N. Y., April 4, 1833.

[Norz.—We know these Fasteners are all they are recommended to be; and think a fair profit may be realized by those who may engage in selling or putting them into windows. They are easily inserted, by simply boring a hole in the side of the Sash, and require neither nails nor screws to hold them permanently to their place. In our judgment they are decidedly the best Window Fastener in use, of which we have a knowledge.

Local Agents for the Harbinger.

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To Agents and Correspondents.

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HARBINGER

Doetry.

Original.

My Own Blessed Home.

BY MRS. A. C. JUDSON. Air-'Old folks at home.'

There is a world of peace and pleasure, Where lies my best, my dearest treasure,-There's where my heart doth turn. Here o'er this ruin'd, dark creation, Sadly I roam : Still longing for the great salvation,
And for my own blessed home.

THORUS .- All the world is sad and dreary, Every where 1 roam;
O, pilgrims, how my heart grows weary, Far from my own blessed home.

There are those mansions full of glory, By Christ prepared, Where we'll recount the wondrous story, Why joys divine are shared. Then all the sons of God united, Joyful will sing;
O what a shout from souls delighted, All heav'n and earth will ring CRORUS .- All the world, &c.

> Still best of all to see my Savior There on the throne,
> Smiles showing forth his love and favor, And meeting all his own.
> When shall we hear that voice inviting, 'Ye blessed come'! When shall we joyful there uniting, Praise God that we're at home!

CHORUS .- All the world, &c. Rochester, N. Y.

[Two errors having occurred in printing the above in a form

Communications.

Though Dead, He yet Speaketh.

BRO. HALL'S LETTERS .- NO. II.

CLIMAX, Oct. 7th, 1850. DEAR BRO. AND SR. WILLARD :- I now take my pen in hand, for the purpose of giving expression to the feelings and sentiments of my heart, and I assure you that I feel an embarrassment which I hardly know how to express.-Indeed, I reel burdened when I think of my engagement (at the Stillwell Conference) to correspond with you, and yet have neglect ed it so long. It is a fault in me, and I almost indulge a fear that you cannot forgive me. I sincerely regret my lack of punctuality in the matter, and really feel that if future promptitude could atone for past neglect, I would for the future be more

Dear brother and sister, do not construe my backwardness and neglect in this matter, into an evidence of coldness or of indifference towards you; for nothing is farther from the truth. I assure you, that from the time I first became acquainted with you, my heart has been united to you in pure christian affection. How often my recollections hover around the social interviews we have been permitted to enjoy, made sacred by the presence and blessing of our God! And as often as my thoughts recur to those seasons of blessing, my heart swells with emotions of gratitude and praise to God, who, in his providence, permitted me to become acquainted with youto be a sharer of your friendly regards.

God hath made you instrumental in giving consecrated to God. me an impulse in the divine life, which I never O Lord, I know not what I should ask of felt before. I trust your counsel, your example, thee. Thou knowest what I want, and thou and prayers, are not lost upon me. My heart is lovest me, if I am thy friend, better than I can even now quickened. I take encouragement love myself. O Lord! give to me, thy child, when I think what victories grace has done for you. I rejoice in God that some are to be found. who, not withstanding they might have all these affliction with the people of God, than to enjoy the pleasures of sin for a season. Among the impressions least likely to be effaced from the tablet of my heart, are those made in the season of social and christian intercourse, to which I have already alluded. It is no small encourage- pray. I pray thee, dwell thou thyself in me by ment to me to know, that I am not only loved by my God, but those who have his Spirit, love and care for me too. In the fellowship of saints, desires-desiring nothing but to do and suffer there is not only pleasure, but profit. It stimu- the will of God. That will is developed, molates me, even now, to new resolves-to a re- ment by moment in the providence of God.newal of my vows-for I desire, above all things, Every circumstance beyond our control is under-

an admittance into the kingdom of God, where the pleasure which results from a union and communion of pure hearts, shall not be interrupted by separation or sorrow, pain or death.

How immense the motives to a holy life !-And yet, many who are hoping for glory, honor and immortality, at the appearing and kingdom of Christ, seem hardly to understand what is implied in being consecrated to God.

How many, among the people called Adventists, cast a look of suspicion upon pious Protestants, because they give no heed to the sure word of prophecy-look not for the coming of the Lord! I mean not to be an apologist for Protestantism, but might they not retort upon us and say, Behold, a people looking for the coming of the Lord, and yet neglecting that holiness, without which no man can see the Lord? Truly, they do neglect the prophecies concerning the kingdom of Christ, and we neglect that holiness which alone can qualify us to enter into that kingdom. If there be a delusion greater than any other, it seems to be this: praying, 'Thy kingdom come,' without a fitness for it.

O how I have feared to give utterance to that petition when I had not a clear consciousness that I was entirely consecrated to God! I have a deepening conviction that before I can reign with Christ, I must suffer with him; and I know that whatever I may suffer, no benefit will accrue to me unless I bear it with perfect resignation to the divine will. I have no hope of being glorified, till the flesh, with its affections and lusts, has been crucified. Before power shall be given me over the nations, I must have in subjection to Christ, every appetite, every affection, and every inordinate desire. Those who are in subjection to the Divine will, neither worry nor fret, nor are in the least disturbed by any thing that occurs in Providence; but by faith, will be borne quietly along through all the difficulties, disappointments, and trials, which our Heavenly Father permits to fall to our lot, without repining, without agitation; relying upon the promises that all things work together for good to them that love God.' 'Nothing shall harm you if ye be followers of that which is good.' With such assurances from God, who chastens us for our profit, that we may be partakers of his holiness, it seems not hard to embrace his will, as it is indicated, moment by moment, in Divine pro-

I, for one, must say, that the word of the Lord, upon which I rely, convinces me that I have not had one trial in all my life which was not necessary for me; nor do I believe I ever shall. The knowledge of these things almost overwhelms me with gratitude, and I commit myself, with all my interests, to Him who knows when to afflict, and how to afflict. If infinite love, wisdom and power are employed in my behalf, I know that nothing can harm me. Harm, then, can only come from the opposition of my own will.

Who, then, that has knowledge of God, would not abandon their own wills-their own desires -will what he wills, desire what he desires? It seems to me that the following prayer of Fenelon must be the language of every one who is

what is proper, whatever it may be. I dare not ask either crosses or comforts; I only present myself before thee. I open my heart to thee. worldly pleasures and worldly honors, which Behold my wants which I am ignorant of; but wealth and rank can give, choose rather to suffer do thou behold and do according to thy mercy smite or heal-depress me or raise me up! I adore all thy purposes without knowing them. I am silent. I offer myself in sacrifice. I abandon myself to thee. I have no more any desire but to accomplish thy will. Lord teach me to thy Holy Spirit.'

What a rest of faith is here! Ceasing from

FESTUS HALL.

Pentateuch.

BY D. F. JOHNSTON.

INASMUCH as Infidelity is at the present time making a mighty struggle to overthrow the veracity of the Bible, and as their first thrust seems there be not sufficient evidence to receive it as day. coming frem God, and written by Moses, who is generally admitted to be its author.

Two remarks seem to be demanded before we proceed to the investigation. First : we must 'They builded the altar to offer burnt offerings not expect so much, nor in every respect, so re- on, as it is written in the law of Moses, the man liable evidence for these books as can be ad- of God.' He says of himself, 'That he had duced for the genuineness and integrity of the prepared his heart to seek the law of the Lord.' books of the New Testament and many other ancient writings, for we have no contemporaneous writings with those ascribed to Moses; and, in fact, no history at all within four or five hun- to be found but in the Pentateuch, thus showing dred years of the time of Moses.

Second: As this is an age in which almost every mind is more or less interested in its opintons, and is therefore liable to be prejudiced thereby, it will be highly necessary for us to divest ourselves of all such considerations and come openly and freely to the examination of this momentous question. Come, then, and let us reason together.

In the first place, all admit that we now have the Pentateuch, or five books, ascribed to Moses, in our possession. The question then comes up, when and by whom were they written? To determine this question, I propose, in the first place, to examine the historical evidence back from the time of Christ and his apostles, for all must admit that they were then in existence, or else how could they have quoted from than? In the New Testament there are about twenty-six quotations from Genesis, twenty-five from Exodus, thirteen from Leviticus, one from Numbers, and forty-two from Deuteronomy. In tracing back this book, I lay down the two following principles to be governed by in searching for its genuineness, which, I think, all will agree to as

First: In tracing a book from one period to another, the proper way to do it is by references made to it, and the quotations taken from

Second: If any where, in following a book from one period to another, we invariably find it called by the same name or names by which we now call it, we conclude it is the same book, unless the contrary can be proved.

1. The first evidence we bring to prove the existence of the Pentateuch, prior to Christ, is the Alexandrine version, which was made 300 years B. C. This version, which contains nearly all the books of the Bible, we still have. The apostles frequently quoted from it, and it is admitted by some critics that the Savior himself also quoted from it. It must have been known by them to be of good authority, or they would not have quoted from it. And further, a manuscript copy of it must have been in existence at the time of the above translation, or it could not have been made. But it is not denied, I believe, by any who opposed its Mosaic origin, that it was then in existence. Here, then, we stand on common ground: believing that the Pentateuch was in existence about 300 years B. C.

2. Again, sixty years after the translation of the Seventy, or about 260 years B. C., in the book of Ecclesiastes, there are references made to the Pentateuch, calling it 'the law,' 'the book of the law,' 'the law of Moses,' and so on, by all the names which we now call it.

3. Testimony of Nehemiah, who lived 400 years B. C. He says, the people spake unto Ezra the for ages entirely under their control.

stood to indicate, at least, the permissive will of scribe, to bring the book of the law of Moses God, and is embraced by the believing soul as which the Lord had commanded to Israel, and among the all things that shall work together for all the people were attentive unto the book of his good. All is alike to such a soul, honor or the law,' 'So they read in the book of the law dishonor, riches or poverty, health or sickness. of God.' And they found it written in the law which the Lord had commanded by Moses.'-'Thou commandest precepts, statutes, and laws, Authenticity and Genuineness of the by the hand of Moses.' He then goes on to enumerate many things which Moses did, as are recorded in the Pentateuch, which shows conclusively that he could not have known these things unless the Pentateuch was then in existence, or at least had been, before his time. In the 13th chapter and 1st verse, he says, 'they always to be directed towards the Mosaic reli- read in the book of Moses.' This is quite suffigion, I propose, in a series of articles, to ex- cient to show that Nehemiah was well versed in amine the evidence for the Authenticity and the contents of the Pentateuch, and that he called Genuineness of the Pentateuch, and see whether it by the very names by which it is called to this

> 4. We next bring forward the testimony of Ezra, who lived about one hundred years earlier than Nehemiah, or about 500 B. c. He says, 'Thou are sent to inquire according to the law of the Lord, which is in thine hand.' He also speaks of many things which are nowhere else that it was then in existence, and that he had it in his possession.

5. Again, Malachi, a contemporaneous writer with Ezra, speaks similarly of the Pentateuch. He says, 'ye have made many to stumble at the law.' And again, 'Remember ye the law of Moses my servant, which I commanded him in Horeb.' Now, how could Malachi have known that these books were called the law of Moses, and that it was commanded him in Horeb, if such a law was not then in existence, and such a thing had never happened ?

6. Testimony of Zechariah, Haggai and Zephaniah, from Malachi, 400 B. c., to Ezekiel, 570 B. c. Zechariah says, 'Yea, they made their hearts as an adamant stone, lest they should bear the law.' Haggai speaks of the law, chap. ii. 11, 12. Zephaniah has these words : 'They [the priests] have done violence to the law.'-Thus they all speak of the law being then in existence, and also mention many things recorded in the Pentateuch.

7. Let us take the testimony of Jeremiah, who lived about 588 B. c. The law is frequently mentioned by him; and in the 8th chapter, 8th verse, we read, ' We are wise, and the law of the Lord is with us.' Again, Jeremiah, speaking of the conversation which took place between Moses and the Almighty, as is mentioned in Exodus xxxii. 11, says, (Jer. xv. 1,) 'Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be toward this people.' Jeremiah (xl. 23) tells the children of Israel that they had not walked in the law of the Lord .- Herald of Gospel Lib-

THE Revival of the French Empire, anticipated from the necessity of prophecy,' is the title of a new work, by G. S. Faber, an English writer, who has long had the cies of the Bible under consideration. Mr. Faber undertakes to show that Napoleon I. was the seventh head' of the Beast mentioned in Revelation, while Napoleon III. is the 'eighth head.' The subsequent parts of the same prophecy, according to his prophecy, indicate clearly a terrible state of war and confusion, soon to come, 'a time of trouble such as never was since there was a nation.' This war will end in the extermination of all anti-christian power, in the year 1864, when comes the millenium.- Exchange.

INTELLIGENCE IN A PAPAL LAND .- Official reports from the island of Sardinia show, we learn from an exchange, that of 547,112 inhabitants, 512,381 can neither read nor write.-This island swarms with priests, and has been

scarce and and

BIBLE ADVOCATE.

" BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 488.

ROCHESTER, N. Y., SATURDAY, APRIL 30, 1853.

New Series---Vol. IV. No. 46.

Doetry.

Original.

Not having Seen, we Love BY S. BATCHELOR.

Crad'ed in the manger lowly,

Heralded by angel voices, Music of the heavenly choir: Blessed in the prophet's arms, Commissioned from above; These hallowed scenes, though in the past Not having seen, we love.

And over that baptismal scene, The dove-like Presence see; Devoted sentiment expressed, Thus suffer it to be. And from this scene a life of toil, In humble walks to tread, With earth at his control, not he A place to lay his head.

Earth's sentence passed, the thorn put on. As part of that dread curse, for us, The thorn his temples tore. That life's blood spilt, expiring hope, What gloom did nature see; Beartrending cry. My God why hast Thou now forsaken me !

The tomb, the watch, the stone, the seal, How win the strength of men ! His God was there, his presence felt, No more till heagain shall come, His righteous throne to take; Not lowly, but arise in strength, The angry nations shake.

Yes, he so lowly once, shall bear The royal dindem; Justice and judgment shall be his. To save or to condemn 1

He once the man of sorrow comes,
With glory from above; The past, and O the future too-

Not having seen, we love!

The Scriptures ABLE TO MIKE US WISE UNTO SALVATION:

THE BIBLE A SUFFICIENT CREED

BY F. H. BERRICK, LOWELL, MASS.

THERE is no work of human production, that contains such a variety of principles, which, when viewed as a whole, make such a complete system as the Bible. It is the great fund of knowledge. It reveals to us the mystery of creation. There we learn the character of God his attributes and perfection-his justice and mercy. There we learn the history of mancreated as he was in the image of Him who rules the universe; endowed with intellectual powers, and moral capacity, perfect and upright-a candidate for immortality. Restrained by one command, yet acting with a free, unbiassed will, we see him transcend the law of God, we hear the sentence fall from the lips of his 'Maker,'-. Dust thou art, and unto dust shalt thou return. But will He leave him to his own inevitable fate ? Will it be an eternal sleep ? Shall that dust never be reorganized? Will Satan triamph over the 'Eternal Jehovah'? We look! We listen! We hear the announcement, I have found a ransom. There we see the 'plan of God' developed, counteracting the influence of his rival, Satan. There we see men of the meanest condition, the smallest capacity in the eye of the world, inspired by the spirit of Him who fills immensity with his presence; revealing the fact of man's salvation, through a crucified Savior. There we behold the most sublime truths—the most comprehensive sentiments; principles more philosophical than those of 'Pythagoras'-of more moral worth, than those of support, is, call it to the spot where it claims pa-

'Socrates.' There we see shepherds, announcing the birth of the Son of God, and listening to that enraptured strain, 'Glory to God in the highest, peace on earth, good will to men.' There we see the 'Fisherman' called to leave his net, commissioned to cure all manner of diseases, and to preach the 'Gospel,' which is the power of God unto salvation, to every one that believeth. 'There we admire the purest morality in the world.' The 'Bible' accounts for the evils entailed upon the posterity of Adam; it presents a plan, which, if believed, will ultimately free us from all the maladies consequent on the fall. There we read of the wonderful conception of the Son of God-his birth-his miracles. The fulfilment of the many predictions, connected with his first advent; the circumstances attending his death, when 'he made his soul an offering for sin'; his resurrection, his ascension, his intercession, his second coming, the judgment of the world, the resurrection of the dead, the translation of the saints, the destruction of the wicked, the establishment of the everlasting kingdom, 'the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.'

The above are some of the items contained in this wonderful book-the 'Bible.' And who can wonder at the remark of Paul to Timothy, They [the 'Scriptures'] are able to make thee wise unto salvation? 'All Scripture,' says the apostle, given by inspiration of God, is profitable for ductrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect,-thoroughly furnished unto all good works.' Instead of looking to commenaries, or depending on what the Fathers of the church have said for doctrine, or making creeds for our own use; we are to search the Scriptures-relying on what has been spoken by the Savior and the 'prophets,' and the apostles of the Lord Jesus Christ, as the only doctrine able to make us 'wise unto salvation.'

But the apostle goes further, and declares, that the Scriptures are profitable for reproof; they are able to convince men of the truth, and to confound those who deny it. Says Charles Beecher, 'This specification,' viz., for reproof, fairly covers the whole ground of the prevention or extirpation of error,' In familiar language, the keeping the church pure from heresy That this is the force of the term 'Elenchyon,' will be perceived by any one who will compare the 'New Testament' usage on this word, and its parent verb. The Bible will not only teach uth: it will kill error. It may not kill every thing that you and I may consider error. It certainly will, when used rightly, extirpate what God regards as such; and, be it remembered, that He alone is to pass that sentence. That the Bible will have this effect, follows of course for truth and error cannot exist together: they are as fire and water. The more truth is taught, the more error dies. This also follows, because the Word of God is constructed with direct reterence to the cardinal errors of the human mind, by a Divine Reasoner, with such tremendous ability, that those errors cannot live under a conscientious study of that Word. This also follows, because the Scriptures are self-interpreting, self-rectifying, self-vindicating. And the sure way of testing an error claiming scriptural

rentage, and call in the rest of the Scripture to testify. In this way, erroneous interpretations must die, and do die. And if there be any interpretation that will not die so, then 'in God's name let it live'! How foolish it is for a class of persons to get together in conference capacity, and resolve what is and what is not truth! It is assuming that which does not belong to any man, or body of men; it is a relic of the 'Roman Church,'-an usurpation of the 'mother of notwithstanding this power has been crippled, at least in a political sense, yet some of her relatives [harlots'] are 'following in the footsteps of their illustrious predecessor,' as the following

Resolved, That the peculiarities of that theory denominated Millerism, together with all of its modifications, are contrary to the standards of the church, and as such, we are pledged to banish them away.'

There is nothing said about its being contrary to the Bible, but, contrary to the standard of the church. This, as one writer remarks, 'savors a little of the little horn.'

For Correction .- This relates to church discipline, and church government. There is not,' says Charles Beecher, 'an offence against Christ, nor against the cause of Christ, whether in the church simple, or aggregate, which can not be brought to conviction just as far, by the use of the Bible alone, as God ever intended to have it convicted; and if there be an offence which cannot be hus convicted, it is not an offence against Christ, but against a human figment, and such an offence-let it be committed. If the Bible is a sufficient rule of faith and practice, every thing used as a substitute is an innovation. We have no right to make any tests; all that are necessary to salvation, may be found in the Bible.

All creeds, from the Thirty-nine Articles down to the most simple, as used by Adventists, are wrong. Not that they contain no truth; but the principle is wrong. It is the same in every instance. A person, to join the Church of England, must approve of its creed ;-and it is the same with some Adventists, as the follow ing from one of our model churches will show

Any person or persons wishing to become members of this church, approving its declaration of faith as recorded in the church-book, will make such wish known to the committee or deacon.

Now, this is an iron bedstead, sure enough .-Mark! there is nothing said about the Bible, but approving the declaration of faith, as recorded in the church-book. Where in the Bi ble is there any thing of this kind? Luke tells us in Acts, that the Lord added to the church anciently; and those added by any other than from the first specification, viz., for doctrine; the Lord, must be tares. And again, if this idea of connecting persons with this human machinery, is a part of the gospel, why then is there not something in the Bible to support it? The example of Philip is against it. Look for a moment to this circumstance. The angel says to Philip, 'Arise, and go toward the south, unto the way that goeth down from Jerusalem, unto Gaza, which is desert.' He obeys the command, and as he moves toward Gaza, he overtakes or meets with the 'Egyptian Eunuch.' The Spirit says, ' Join thyself to the chariot.'-He did so, and after listening a few moments, to take heed unto the flock, over the which the

he inquires, 'Understandest thou what thou readest?' 'How can I, except some man should guide me ?' was the reply. Then Philip began to preach to him Jesus. And as they went on their way, the Ethiopian inquires, 'What doth hinder me to be baptized ?' And Philip said, 'If thou believest with all thy heart, thou mayest.' He replies, 'I believe that Jesus Christ is the Son of God.' This was the test. The chariot is commanded to stand still; they went harlots, and abominations of the earth.' And down both into the water, and Philip baptized him. And when they were come out of the water, before, as we may conclude, he had time to enter his name on a church-book, 'the Spirit of the Lord caught away Philip, and the eunuch saw him no more.' There is nothing said about his joining the church after he believed; from the fact that, by obedience to God, he already belonged to it. He had entered in by the door, [Christ,] and all who climb up some other way are thieves and robbers.' But it may be said that we must have something of this kind, because circumstances demand it. But this can be no argument in favor of it; for, if it had been necessary, the aposiles would have informed

The apostle, in his charge to the elders of the church at Ephesus, scans the entire dispensation. It is as follows: 'Take heed unto yourselves, and to all the flock over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood. For know this, that after my departing, shall grievous wolves come in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified.' One part of this charge is addressed to the ministry. Take heed unto thyself-or yourselves; 'see that the life of God remains, and the work of God prospers in thine own soul.' Take heed that thy words be seasoned with grace. Let thy conversation be upright, godly, sincere, as becometh the gospel. It should be without covetousness; 'Desire nothing more than what God has given you, and especially, covet nothing which the Di vine Providence has given to another man; for this is the spirit of robbery.'-Subdue that insatiable desire for secular gain; bring it into subjection to the will of Christ; be ent with such things as ye have: for [the Lord] hath said, I will never leave thee nor forsake thee. The man of God must not be a brawler,' but quiet and peaceable. He must be no 'siriker,' not quarrelsome; not a persecutor of those who may differ from him; for, to indulge in such a spirit, is to give our profession the lie. He must be apt to teach. 'Study,' says the apostle, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth.' He must be careful to teach the whole word of God, regardless of the commandments, doctrines and traditions of men. In a word, he must be an example of believers in word, in conversation, in charity, in spirit, in faith, and in purity. And thus, in keeping himself by the assistance of God's grace, he is prepared, in the second place,

Holy Gost hath made him an overseer; to feed self to instruct the Church in relation to this truth? In writing his fifteenth chapter to the years, and never learnt, Who we are? What the Church of God. Mark! the man of God is matter, it was at this time. But not a single Corinthians, he inquires, 'Now, if Christ be does all this mean? Why this effort on the part to feed the Church—not to legislate. He is to word is said from which we can gather any preached that he rose from the dead, how say of some to organize, and bring in all the Advent give to them (the Church) their portion of meat thing of this kind. It is as follows: And now, some among you there is no resurrection of bands, and unite them in a compact? Does this

God's heritage. The seed had already been better. nople, &c., striving for the mastery; till finally Andthe Bishop of Rome succeeded, trampling under 1st. It is said they had churches in the apos- theory; -a counterpart of that lie of Satan- there has been a mighty change? It may be foot all others, and then rearing a mighty fabric, tles' day. True; but the term church, as Adam 'Thou shalt not surely die.' These, together remarked, that circumstances have driven us to How completely this illustration covers the novation. But,

pass. He told the disciples, 'that in the world they should have tribulation.' 'Verily, verily, are as corrupt as was the church in the dark ages.' But,

This miserable creed system is now exerting I say unto you, that ye shall weep and lament.' ages.' But, manded? Are we believing all the truth, and In this language, He scans the history of the Ath. It keeps out heresies.—If this be so, why living up to all the light we have? If so, we Church, clear to the end. But nothing like au. did not the apostles keep out heresy? For we ARE Christ's; and being Christ's, WE ARE 'Abra power against the liberty of the gospel.

in due season.' brethren, I commend you to God, and to the word the dead ?' These were fatal errors. Again, look like a confident, unwavering faith in the The apostle anticipated the fact, that a class of his grace, which is able to build you up.'- we inquire, If, by being organized, the church speedy coming of Christ? Did we not deny, would arise, which he denominates wolves, not No intimation here of creeds or compacts.— can keep out heresy, why has not the church years ago, this miserable work of forming our sparing the flock. One characteristic feature of And if men will not stand without this misera- kept it out? There never was a time when selves into a sect? Hear the Advent Shield this class would be, a disposition to lord it over ble man-made stuff, the quicker they fall, the there was so much heresy, corruption, and wick and Review, for Jan., 1845, vol. i. No. 2, p.

Distrephes,' who loved to have the pre-emin- organization and compact, separate from the they teach that persons, when they die, go im- it is: ence, viz: 'lord it over God's heritage.' And word of God, is of the flesh. But as there are mediately to heaven; that people have immortal 'But Adventists have no wish, no intention. there has been many of these 'Diatrepheses,' many reasons urged in favor of creeds and com- souls; that the spirits of men, after they are no need of constituting themselves into a distinct clear down to the present time. Look at the pacts, we may perhaps now, as well as any time, dead, return to this world; and that they are body.' Bishop of Jerusalem, Antioch, Rome, Constantical them upon the stand in this connection. peeping, rapping, and muttering, which, by the How is the foregoing to be reconciled with

and taking his seat in the temple of God, show. Clark says, simply means an assembly or con- with the idea that heresy may be kept out by hu- adopt this course. But what are the circuming himself that he was God. But we must regregation, the nature of which is to be underman machinery, are some of the leading errors stances? Is it because of impostors, or heresy? member that this was not done in one year, or stood from connecting circumstances. Wherever of the age. But, one century. It was like the leaven in the mea. the believers assembled, there was a church. 5th. The ministry is supported. I am think- ciating ourselves together in this way? We sure of meal-a gradual work. The deviation Hence we read of a church at Ephesus, Corinth, ing this is the main thing, after all. The loaves did not feel the need of any thing of this kind was so small at the first, as not to be noticed. The &c. Sometimes the term church includes the and fishes, with the great mass, are the thing .- in forty two and three. Our hearts were united professed Church were imperceptibly assimilated entire company of believers in every age of the Did not the apostle Peter anticipate the fact that in the bonds of love; and if this bond has been into the same spirit; like priests, like people - world, as may be seen by looking at the follow. such a class of persons would arise, when he severed, instead of fixing up something as a Like the car loosed from the train on a down- ing passages: Eph. i. 22; v. 24, 25, 27; Col, exhorted the elders to take the oversight, not by substitute—something that is contrary to the ward grade :- at first it moves so gently, no i. 18, 24; Acts xii. 28. Hence the remark, constraint, but willingly; not for filthy lucer, word of God-we should, by preaching the simfears are entertained—how little will it take to that they had churches in the apostles' day, is but of a ready mind? The question with the ple truth, remove the cause, and 'nature [grace] stop it, is the feeling that pervades the mind of no argument in favor of the present existing great mass is not, where can I do the most good? would work its own cure.' But no; we must the passengers; each one feels secure. It compacts. There is no intimation that they had -but, where can I get the best pay? The loud- have our creeds, our organizations, our confegathers strength—its velocity increases—the articles drawn up on paper, to which they sub-brakes are applied; but it is too late! In turn scribed. We go further:—There is no evidence the scribed. We go further:—There is no evidence the scribed who we are, we ing a curve, the track spreads, and both car and that they had a record of names; and, however any thing but common observation to demonpassengers are precipitated into the gulf below. innocent this may seem to be, we regard it an in-

in her affections, indulging a self-confident spirit, together, we can watch over each other. But and cunning one: it has been the very business ren in this way. But we may remark that it is disconnecting herself by her legislative acts we can watch over each other without these of his existence, when he could not get people so already—the mystery of in quity doth already from the Great Head of the Church; went back, bands; and if we are living and acting in the step by step, till finally she fell into the yawning fear of God, we shall love each other sufficiently believe it possible to improve a plan which God, common acceptation of that term, and also of gulf of apostacy. 'The making of an authora- well to reprove, rebuke, and exhort with all in his infine wisdom, has devised for the welfare creeds, is to proscribe individual liberty; they tive creed, to which the clergy were compelled long suffering and doctrine. And in this way, to subscribe, was the first step; the absolute pro. we shall 'lift up the hands that hang down, and man to act in accordance with the commission, hibition of the Bible to the people, was the last the feeble knees; and, making straight paths for first were willing to be directed by the Al. Go ye into all the world, and preach the gospel step. The difference between, was only the our feet, that which is lame will not be turned mighty; but by and by, they thought themselves to every creature.' No, he must preach to our growth of the principle. For the right to dic. out of the way. This is a duty we owe to all capable of legislating: and being puffed up in party—to our people. To illustrate this princitate what a man shall find in the Scripture, and the church; and were it not for these sectarian their minds, and having their foolish hearts darkthe right to dictate that he shall find nothing, are pens, we could speak the truth to all the church. ened, they rejected the Lord; and then coming renzo Dow: one.' Making creeds is the first step in aposta. We could watch over each other in love—the to Samuel,—their plea—O how specious, how "A preacher from America, whose name is cy; yea, more, it is evidence that the person or only true bond of union. And thus, in loving reasonable!— Behold thou art old, and thy sons Lorenzo Dow, traveled lately in Ireland, with-God with all our hearts, and speaking the truth walk not in thy ways; now make us a king, to out any official recommendation from the Amer-It may be remarked, that those who make in love, 'we shall grow up in Christ, from whom judge us like other nations.' They entertained ican Conferences, or any of the rulers in that creeds are honest. True: but no more so than the whole body fitly joined together, and compact those Bishops who met at the 'Council of Nice,' by that which every joint supplieth, according which was approaching, that they should be of the Methodists. What judgment is it expedi-A. D. 25, 'and fully settled the doctrine taught in the world of God, banished Arius into Illyria, part, maketh increase of the body unto the edi-

'Inquisiton' was honest in delivering over her palpable falsehood. The history of all the past a foolish heart and a vain ambition! Would it that Mr. Dow has no connexion with us, nor did victims to the civil arm; yet, who but a Catho- is against it. The church, in every age of the lic would approve of such God-hating work?— apostles' time, bath been troubled with wicked Paul say to Timothy, 'Timothy, we must ascerment from the conference to travel through Ire-It may be remarked that, there is a difference be. men. The Savior taught his disciples that 'the tain who we are'? And would not the young land as one of our friends; tween the synods of Nice, Chalcedon, &c., and wheat and the tares should grow up together disciple, if it was possible for him to fathom it, and we are determined, that if he returns to this those of the present time. True; but what is the difference? Ans. The same as between the glance could trace its progress through the suc. 'You told the Phillippians that we were the ciropened to him on any account.' Again, 'let-Anaconda of Ceylon, and the smallest serpent cession of ages, by this significant parable, in cumcision, who wanted our names in the church ters of falsehood and lies, to set the government that crawls the earth. The former has power to which he represented its condition, (Matt. xiii.) book? no; that we were the circumcision, who to sacrifice an individual on the altar of tyranny. destroy a person in a moment; the latter, not and proclaimed, that it would consist, according want to legislate? no: We are the circumcihaving the power, yet possessing the disposi. to its earthly composition, of a mixture of true sion, who worship God in the spirit, and rejoice POWER; and otherwise will [do] hatch from tion, shows, by running out his little forked ton. and false members.' 'He reserved the public in Christ Jesus, and have no confidence in the same nest,' &c. . 'Better one suffer sining and separation of this mass of men, so flesh.' 'The apostolic churches, during the whole of the first century, had no creed but the Bible.'— his final judgment alone.' 'He has blamed that the first century to dispute our 'Ye,' savs Christ, 'are my friends, if ye do whatsoever I command you.' In order to an for? As a warning to others not to dispute our And to urge creed-making as necessary because hasty and intemperate zeal of man, which, while swer this question fully, we must, in the first power, which, if right, WE have by Divine of a change of circumstances, is to insult God, it would separate the tares and the good seed place, answer one that comes before it—one that delegation, to enforce, MORAL DISCI. and it is an imposition on Jesus Christ. The before the proper season comes, is apt to pull up is primary, viz: Do we love God with all our PLINE. Lord knew all about the adverse circumstances, the hidden seed of the wheat with the tares. A hearts, and our neighbor as ourselves? Do we The question is not, what does Christ require? the fiery trials through which the Church must great majority of the professed church, at the live up to all the commands of God? Are we -but, what says the bishop? Now, we would

way, is a legitimate fruit of the immortal soul the efforts of some at the present time, unless

6th. To know who we are. - Salan's course, But it will be remarked that this is not the ground! The professed Church, becoming cold 2d. It may be remarked that, by being banded from the commencement, has been a most artful design, and that it is wrong to judge our breth-

thority or lenity is given for creeds, or any of this human machinery. The Apostle Paul informs the Church, that men 'would arise, speak-ing perverse things, to draw away disciples from them.' And if ever an opportunity offered it-

edness as at present. Hundreds of professed 198. It speaks the language, I will venture to sown. Some had become carnal. There was a But it is not only so with creeds, but every Christians deny the personal coming of Christ: say, of the great majority of Adventists. Here

And do we expect to be free from these by asso-

and compelled his followers to subscribe? Honesty is no evidence that the thing is right. The sider our wicked men.—This is a most often it has been done since that time, to gratify sider ourselves called upon to inform the public, than many. If he is innocent, we must use

who does not agree with us And this is so to act the part of a man and a christian, turn helm, and, if we abide in the ship, we shall be hath aught against thee, leave there thy gift specious, it sounds so reasonable, that it might him out—'yes, shear off the troublesome think-safe. But the creed power, or 'organizations,' before the altar, and go thy way; first be recondeceive the very elect. But it is the most con- ers, and sing stagnant hallelujahs.' in the common acceptation of the term, are not ciled to thy brother, and then come and offer thy arm, charging it to do them no harm; and then the destruction of the wicked; for, if you do, into existence. The professed church to-day heaven may forgive your trespasses.' Mark xi. piously lauding her own lamb-like disposition. — you will hurt somebody's feelings'! Yes; we stands just where the Jews did eighteen hun- 24. Moreover, if thy brother shall trespass inevitable fate.' But it may be remarked, that pulpits. But the question may be asked, 'Have various denominations: 'But woe unto you, gained thy brother. But if he will not hear thee, it is of no use to say any thing about it; and we not a right to say what shall, and what shall Scribes and Pharisees, hypocrites! for ye shut then take with thee one or two more, that in the should the individual lift his warning voice not, be preached in our pulpits? and shall we up the kingdom of Heaven against men: for ye mouth of two or three witnessess every word against it, he is accused of having a hard spirit not use our utmost endeavors to keep the church neither go in yourselves, neither suffer ye them may be established. And if he shall neglect to -of opposing somebody. But we wish it dis- pure?' Well, now, this looks very reasonable, that are entering to go in.' Fine meeting hear them, tell it unto the Church; but if he tinctly understood, that we are not at war with and were it not for the history of the past, we houses, costly pulpits, and a ministry that will neglect to hear the Church, let him be unto thee persons, but principles; not with men, but mea- might regard it as being very innocent. But please itching ears, are the things with the great as an heathen man and a publican. Matt. xviii. tures. We wrestle not against flesh and blood, we look to the 'council of bishops,' who met A. mass. They are guilty of turning the Lord out 15-17. The apostle says, 'And if any obey but against principalities, against powers, against D. 325: they acted from a conviction, that it was of doors, for they have rejected his truth.— not our word by this epistle, note that man, and the rulers of the darkness of this world, against their prerogative to say what sho'd be preached; 'Ichabod' is written on these pleasant palaces have no company with him, that he may be spiritual wickedness in high places. We are and by this act, though honest and sincere, they The great majority of the ministry are dumb ashamed; yet count him not as an enemy, but

'Apostolic Example for our Course.'

boldly for the space of three months, disputing history of the Christian Church—the Council of but yet there are a few who are honest, and between brethren, they are guilty of the most and persuading the things concerning the king- Nice, Chalcedon, &c. Who acted in these con- would believe if they could near, and they could audacious folly. If difficulties cannot be settled dom of God. But when divers were hardened ferences? Ans. A few bishops. They got hear, if it were not for these sectarian pens -- by this rule, nothing will settle them but the final and believed not, but spake evil of that way be together; resolved that they were the Church, They (the few) are famishing; they die for judgment. fore the multitude, he departed from them, and or its representatives; made creeds, and then lack of knowledge. SEPARATED the disciples, disputing daily in imposed them on the flock. This has been the Well, now, to take one step towards adopting 'Away with false policy! Rally around this the school of one Tyrannus."—Acts xix. 8, 9. policy of Rome; for hundreds of years her a system, the perfection of which leads to such central principle, look to the Lord, and you are 'It was not until divers were hardened, and Popes and Cardinals, Bishops and Priests, have damnable results, must be a departure from the impregnable.' The waves of the coming conspake evil of that way [the Lord's coming] be- been humbugging the people, hurling their simplicity of the truth-a recreancy to the cause flict, which is to convulse Christendom to her fore the multitude, that the brethren were moved anathemas at a Luther and a Cranmer. Why is which, in the end, will be more baneful than center, are beginning to be felt. to come out, and separate from the churches.— this? Ans. Because they dared to dissent beneficial. They could not endure this 'evil speaking' of from the decrees of those councils. But we do Some of those who want a record of names All the old signs fail. God answers no more by the 'evil servant.' 'And the churches that not stop here; that spirit, or desire to lord it would shudder at the idea of being connected Urim and Thummim, nor by dream, nor by could pursue this course of oppression' and 'evil over God's heritage, which characterized the with such a system as that referred to above; prophet. Men's hearts are failing them for, speaking' toward those who were looking for counsels of Rome, has been transferred to the and yet, in ninety-nine cases out of a hundred, fear, and for looking after those things that are the blessed hope, were to them none other than various synods of our time. It is often the case, this is the result where the first step is taken. — coming on the earth. Thunders mutter in the the daughters of mystic Babylon. They so that a few persons get together, take into con- We say, therefore to all, Beware of the first distance; winds moan across the raging bosom proclaimed them, and came into the liberty of sideration the wants of the cause, as they call it. step! Do not give your influence in favor of of the deep; all things betide the rising of that the gospel. And though we may not be all reduce them to one or more propositions, and such a wicked system, lest you be taken in a final storm of Divine indignation, which shall agreed as to what constitutes Babylon, we are then bring them before the meeting. Perhaps snare! If you are in any of these sectarian sweep away the vain refuges of lies. When agreed in the instant and final separation from one of this number makes a motion, and another pens, leave them at once; for they, like Korah, the Lord shall cause his glorious voice to be all who oppose the doctrine of the coming and of them seconds it; it is accepted, then adopted Dathan, and Abiram, are soon to sink into the heard, and shall show the lightning down his kingdom of God at hand. We believe it to be by the votes of ten or a dozen, more or less; pit. Those that are being formed by Adventists, arm, with the indignation of his anger, and with a case of LIFE and DEATH. It is death to half of whom are the very persons who con- are no better than other denominations. In some the flame of devouring fire; with scattering, remain connected with those bodies that speak cocted it. It is then blazoned abroad, and O! respects they are worse.' lightly of, or oppose, the coming of the Lord .- what a bluster! When the merits of the case There are men among us, preaching brethren, shall save us? For judgment will begin at the It is life to come out from all human tradition, are known, it reminds one of the fable, 'The whose moral and religious characters are unim- house of God. What shall be our defence?and stand upon the word of God, and look daily mountain labored, and brought forth a mouse.' peachable—men of sterling worth, and of marked Put your trust in Him whose eyes are as a flame for the appearance of the Lord. We therefore 4th, It evinces a want of faith and confidence ability; yet, because they view matters some of fire—on whose head are many crowns—who now say to all who are in any way entangled in in God.—Creeds are never talked of, until per- what different from some others, or because they is clothed with a vesture dipped in blood—whose the yoke of bondage, Come out from among sons begin to grow cold in their minds. 'The will not be restricted to preach wholly to our name is called 'The Word of God!' He who them, and be ye separate, saith the Lord, and Church, during the whole of the first century, party, they are disfellowshipped; they are is to come down, and tread upon the high places. touch not the unclean thing, and I will receive had no creed but the Bible; but when she de- whispered to be unsafe, unsound, heretical!- of the earth, trampling his enemies in the dust, you, and will be a Father unto you, and ye shall parted from the simplicity of the Bible, and lost But some may say, that it is of no use to expose destroying the works of Satan, breaking up all be my sons and daughters, saith the Lord Al- her faith in God, then she began to legislate. our brethren; -ah, to hold our peace would be these compacts which are opposed to his truth.

mighty.'-2 Cor. vi. 17, 18." AMEN and AMEN.

summate stroke of infernal craft, and doubly But we may come nearer home. How often only opposed to free action—free speech -But, gift.' Matt. v. 23, 24. Again, we read, 'And distilled Jesuitism. It is like Rome handing we hear it remarked, 'Don't say any thing about Lastly, It is the most effective means to des- when ye stand praying, forgive, if ye have ought over the victims of the Inquisition to the civil the Sonship of Christ-the sleep of the dead- troy souls of any thing that was ever brought against any: that your Father also which is in It is true, the denominations do not do the can- have men among us who have declared, that dred years ago; and the language of Christ, as against thee, go and tell him his fault between thee didate any harm; they only leave him to his these questions shall not be preached in their addressed to the Pharisees, is applicable to the and him alone; if he shall hear thee, thou hast opposed to these religious combinations, be- were the unconscious tools, in the hands of the dogs, lying down, loving to slumber; yea, they admonish him as brother.' 2 Thess. iii. 14, 15. cause we believe they are opposed to God and devil, of begetting a child, which ultimately are greedy dogs, which can never have enough, The above, together with many more scripproved itself to be, the 'Mother of harlots, and and they are shepards that cannot understand: tures that might be quoted, involves the princi-To give this idea more perfectly, we submit abomination of the earth.' May the Lord help they all look to their own way, every one for ple on which brethren are to settle their difficulthe following extract from the pen of Bro. J. V. us to be free, and preach our sentiments! 'For his gain from his quarter.' They are turned ties. And when the professed church of God, H. (Advent Herald, Sept. 18, 1844,) headed, he's a freeman whom the truth makes free, and unto fables. They love the preise of man instead of urging the necessity of abiding by all are slaves beside.' But, more than the praise of God.'

They (the church) felt, as many express them. to follow in the same track-to adopt the same establishing his everlasting kingdom, which is 2d. These 'creeds' and compacts are opposed the Church together. Yes, and here was, and brethren to know, both far and near, that this to break in pieces all other kingdoms, and it to free speech. One great object of creeds is a still is, the very trouble: we must do it. This is the policy of some at the present time. We shall stand for ever. Even so, Lord Jesus !-union of sentiment. Hence, when a man joins is not our work; it belongs to the great head of have nothing to say against men, but against Come quickly! Amen. any one of the various denominations, the creed the Church; and if we had faith and confidence their courses and their measures. Let every is presented, or the question asked, Do you be- in God, and in his Word, we should be willing Adventist, who wants to be free, beware of this Bro. T. Garburt spoke to the Church here lieve so and so? Should he dissent in some particulars, yet being an influential or wealthy person, he may join by promising he will not agitate the points of difference. But let us look appeals of a calcabrated writers? (10) world day 1 Observed writers? agitate the points of difference. But let us look apostles' day, and there have been divisions in of a 'celebrated writer:' Oh, woful day! Oh, and two have been added to their number. at another case. Here is a minister—and, by every age since that time. Every effort on our unhappy church of Christ! Fast rushing round the way, there has been many of them-who part to steady the Ark, when such effort has not the fatal circle of absorbing ruin! Thou sayest, SR. A. C. Jupson's book is now is press, embraces the truth of the Lord's speedy coming; been put forth in accordance with the plan of I am rich, and increase in goods, and have under contract to be out by the first of June, in sea it is as a fire shut up in his bones; he comes with God, has been frowned upon by the Almighty. need of nothing; and knowest not that thou art chase will then have an opportunity. the joyful intelligence before his congregation, It is often the case that those who seem to have poor, and miserable, and blind, and naked !'and in the fulness of his soul he preaches that so much anxiety, and manifest much zeal to We have said, and we repeat it again, there is Those who have been interested in the truth, which is the power of God unto salvation | hold and to 'build up the cause,' as they are no need of any creed but the Bible: we have discussion between Bro. Grew and myself, will to every one that believeth; and in less than pleased to term it, are, when the truth is known, learned that it is a sufficient rule of faith and do well, (if they have not read it,) to procure one week he is waited upon by the bishop, or the committee, or peradventure, he receives a line through the office, informing him he must line through the office it is the best discipline we can have:

| Mathematical interval in the distribution of the line through the office it is the best discipline we can have:

| Mathematical interval inter desist, for it is contrary to the standards of the with which we are associated, we must be care-settled, if we will follow out the rules given by Stacy, at 526 Broadway, corner of Spring street, church, and as such, we [elders, bishops and dea- ful not to indulge a thought that its prosperity Christ and his apostles. Let us hear the Savier New York city. For price, see list of books cons] are pledged to banish it away. If he per- depends upon our feeble efforts: for it will live, speak: 'Therefore, if thou bring thy gift to the for sale, in the Harbinger.

selves at the present time, that we must keep policy of an apostate church. We wish our not to be left to another people, but which is

sists, he must be admonished. If he continues whether we do or not, Christ stands at the altar, and there rememberest that thy brother

the above principle, departs from the Lord, by "'And he went into the synagogue, and spake 3d, The few act for the whole. - Look to the The great mass have corrupted their way; appointing committees to settle the differences

The deep roarings begin to swell beneath us. and tempest, and hail stones; in that day, what

The harbinger & Advocate. is sabbaths of days, weeks and years, and many

SPEAK THE TRUTH IN LOVE. '-PAUL.

ROCHESTER, SATURDAY, APRIL 30, 1853.

Donations: TO AID IN FREEING THE HARBINGER FROM ITS

PRESENT EMBARRASSMENT, AND CONTINUE IT WEEKLY AT ITS PRESENT SIZE.

THE GOSPEL.

(Continued.)

argument embraced in the nine previous chapters; type of the one than the other.

to make according to the 'pat'ern' showed him in the mount. Heb. viii. 5. If it was a pattern, of to answer the important question under consideration and the suppose. Here we must close, and will endeavor to answer the important question under consideration and the suppose. Here we must close, and will endeavor to be performed on the Seventh and, so in the authorized of the more than of the more than of the more than of God; of the carnally minded; of the more than of God; of the carnally minded; of the carnally minded; of the carnally minded; of the more than of God; of the carnally minded; of the course it could not be the reality to which it pointed. tion next week.

(To be Continued.) Moses, and he was told to make a pattern, tupe. shadow or representation of it. This be did, con sequently those who saw the tabernacle and its gested the following relative to the location of the worship, beheld a representation or type of a future camp of the saints: Where can Bro. Turner locate and more glorious tabernacle and worship. This will not be disputed, for all christian expositors of will not be disputed, for all christian expositors of will not be disputed, for all christian expositors of the saints named in Rev. xx.? According to his theory of the thousand years in the complish more during the thousand years in the conding to his theory of the thousand years in the conding to his theory of the thousand years. Finally, as there was no shout heard, able riches of immortality to the gold which perishthe Scriptures admit that the tabernacle of Moses was typical in its design. The law of type and was typical in its design. The law of type and beloved city, and Satan must have been loose, deduring the first six days of the type; so in the and no signal display of God's power manifested, during the first six days of the type; so in the and no signal display of God, to the flattering and de usive friendship

considered his law and temple permenent and per petual in duration, and consequently not typical in they can be made to suit the theory of the thousand tend. They will be freely entertained by their at present in the christian church, will only enhas a ready answer to this great question, viz.— ciple of interpretation makes 'breath of life' mean to meet the traveling expenses of brethren as we searching Judge. How faithful, how important that the Gospel Church is the antitype of the tem immortal soul; death, eternal life in misery; des usually have done on similar occasions, and would is the exhortation, 'Examine yourselves, whether ple of Solomon. That this supposition is erroneous, truction, preservation in hell torments; coming of again, were it in our power to do so. The resbetween the type and the supposed antitype; there ciples of godliness; Zion, the church; Israel and labor, we trust will provide the necessary funds to me, and know my thoughts; and see if there be is no resemblance between the temple of Solomon Judah, Gentile christians; tabernacle of David, gos enable their worthy ministers to attend this Con any wicked way in me, and lead me in the way and the Gospel Church; but there is a great disa- pel arrangement, &c , &c. Truly, this is a day of ference. They should not be deprived of the priv LOCATION, while the Church is simply a congrega tion of believers, located in every country and place, where such a congregation can be gathered. The on our first page we copy from a pamphlet recently matter temple had its outer and inner court, the holy and published by F. H. Berrick, Lowell, Mass., of whom city for a few years past, have been very harmo the most holy place; but the Church makes no it may be obtained, or at the office of the Advent nious and profitable to the Church here and our Lord will.' We hope Bro. White will come, and such distinction in its departments, but admits all Watchman Hartford, Connec icut. In covers, \$5,00 brethren from abroad; and we trust the contem many other faithful ministers of the Word. We of its members to full and equal enjoyment of its members to full enjoyment its mercy seat, its ark, its tables of the covenant, its cherubim, its shewbread, its altars, its victims, its brazen sea, its tongs, shovels, hooks, snuffers and vessels of gold, silver and brass, together with numerous other things which it would the height of folly to attempt to find an antitype in a congregative of the law of Christ. May they again and freedem of the law of Christ. May they again and freedem of the law of Christ. May they again and freedem of the law of Christ. May they again to the cause in general. Let this pamph the cause in general. Let the cause in general attendance, and may the count of the friends of Bible truth and true there be a general attendance, and may the count of the meeting.

Dr. John Thomas, editor of The Heruld of the Kingdom and Age to Come is expected to commende a series of lectures on the Prophecies some time during the Conference or at its close, as may be determined after his arrival. In view of this works is dead.' It is high time that we, as a people, and freedem of the law of the cause in general. Let the time to the cause in general. Let there be a general attendance, and may the count of the friends of the let use for the friends of the

ther things which we cannot mention, which to type] of good things to come.'

The assistance of the benevolent is solicited to accomplish these of jects.

Paul says, 'In whom all the building, fitly framed to accomplish these of jects.

Work is concerned, but incorrect relative to that idulate kind of labor which God required of them to carry in perdition.

tabernacle, which now specially claims our attendand the same type. That the church is not the viand the same type. I dat the charter in the type and analype that the great was case in the type, the first six days were occupied in accord death.' Much sanctity and great glory clustered around highly absurd to say that the New Jerusalem is, if the labernacle of Moses, which he was commanded it is located above, and sustains the character some to be performed on the Seventh day, so in the another than the character some to be performed on the Seventh day, so in the another than the character some to be performed on the Seventh day.

camp of the saints: Where can Bro. Turner locate will accomplish more during the thousand years of the they were wise! Wise to prefer the and antitype requires that there should be a perfect ceiving the nations and gathering them around the titype, no triumphant shout of victory, will be of the world. Wise to improve the fleeting season agreement between the two, otherwise the one camp of the saints about two hundred and fifty heard, and no manifestation of God's omnipotent of mercy which will terminate so soon forever, and years. This camp, this city, this deception of the power, in the overthrow and destruction of his enethese facts impressed on the mind of the reader, we nations, their gathering around the camp and the mies, and redemption of his people, and land, will of the lake of fire, which shall desiroy conscious beloved city, according to Bro. T.'s hypothesis can-What is the antitype of the tabernacle of Moses? not be on the new earth, because, as he supposes, day of the Lord. Then the shout, the victory, the O that dying men were wise to estimate things Before proceding to the investigation of this im before that state begins, the devil and wicked are restitution and the glory will be realized. Amen. in some manner according to their comparative erection of the temple of Solomon it stood as the dispensation between this and the elernal age. type in this respect, for it seems to have taken the Hence this camp, beloved city, &c., must be in this place of the tabernacle 'which was a figure for the gospel age, and somewhere in actual existence now time then present.' Heb. ix. 9. We will now attend to the question—What is the antitype of the he locates them, and whether or not they are real hold a Conference, commencing Thursday evening sense to the refined joys of the everlasting king-Mosaic Tabernacle, or Solomon's Temple?

ities, or mystical phantoms? We see no way for June 2, and hold over the ensuing Sabbath. In dom of God? In reply to this question the unbelieving Jew or him to dispose of this matter, but by applying the behalf of the Church we give a cordial and gene. What awful disappointment awaits the professor Hebrew could give no satisfactory answer, for be mystical principle to the camp, city, deception, na ral invitation to ministers and brethren in all parts who has but a name to live! God is not mocked. their character. But the believing Gentile church years past, just as easily as this same elastic prin brethren and friends here, but we cannot promise hance his condemnation at the tribunal of the heartwe think is evident, because there is no agreement the Son of man, death; the kingdom of God, prin pective churches where our ministering brethren Search me, O God, and know my heart; try

THE BIBLE A SUFFICIENT CREED .- The article traveling expenses. Will the brethren see to this

THE ANTITYPICAL SABBATH

gether with those we have named, have not their Come must be incorrect, because it makes provision that they would consider their latter end.' antitypes in the Gospel Church. But they must have for a great work of restoration and redemption in Such is the expostulation of divine love to a pertogether, groweth unto an holy temple of the Lord.' out his great and wise purpose. One example will "Their latter end.' O that intelligent and ac-Eph. ii. 21. This is figurative language, and justify this conclusion. It is recorded in Joshua, countable beings would pause one serious moment,

heard the sound of the trumpet, and the people who shall be punished with everlasting destruction in which he had distinctly spoken of the literal rest | Some suppose that the New Jerusalem, which shouted with a great shout, that the wall fell down from the presence of the Lord, and from the glory of of the Jews in Canaan, their priesthood, covenant, they think is located somewhere above the atmost that, so that the people went up into the city, every his power.' To be destroyed 'sour and norm the presence of the Lord, and from the property of the Jews in Canaan, their priesthood, covenant, they think is located somewhere above the atmost and all things that pertained to their temple wor- pheric heavens, is the true antitype. If this hy man strait before him, and they took the city - is the fearful doom of the ungody. All the ship: he had spoken of them all as TYPES, which pothesis be correct, then the theory that the church And they utterly destroyed all that was in the city. wicked will be (God) destroy.' The holy apostle we have taken up in regular detail in our previous is the antitype is incorrect, for the church and the both man and woman, young and old, and ox, and to whom was revealed things which must shortly

> complishing a work preparatory to the great work Such, dear reader, is to be the latter end, not only great and glorious work which will be accomplished those who having a form of godliness, are destitute in the seventh thousand years. And as in the type of its sanctifying powers, of all who have a name more than seven times the labor was performed by to live while they are spiritually dead, who say THE CAMP OF THE SAINTS -A brother has sug the people of God, on the Seventh day, than during Lord, Lord, but do not the things which he has

CONFERENCE IN ROCHESTER.

Lectures by Dr. Thomas.

ilege of attending for the want of funds to pay their

THE END OF THE WICKED.

Some suppose that the doctrine of the Age to O that they were wise, that they understood this,

their antitype somewhere, for they were exhibited the antitypical Sabbath, or thousand years reign of ishing world! In the light of the awful realities of to Moses in the mount as a 'pattern' by which the Christ on the earth. They think there will be no man's eternal destiny, revealed in that word which types were formed, and the 'law' is 'a shadow for labor during that period, because as they suppose, 'abideth forever,' how gracious is the admonition to in the type, the weekly Sabbath, no work was per the votaries of carnal pleasures, to the sons and But, it may be asked, is not the Church called the formed. In this they are correct, so far as servile daughters of pride and ambition, and to the victims temple of God? It is. Speaking of the Church, work is concerned, but incorrect relative to that of that idolatrous covetousness which drowns men

simply means that as the temple was a place where sixth chapter. We are there told that the army of amid their vain and reckless pursuit of the things God's presence dwell, so the church should be so Israel, with Joshua at their head, with their trum which perish with the using, and 'consider their pure and holy as to be a fit place for God to dwell pets, their priests, and the ark of the covenant, latter end.' What is it? What, in verity, will it by his truth and righteeusness; for the next verse compassed Jericho seven successive days. Hence be? 'What will the end be of those who obey says, in whom ye also are builded together for an one of those days must have been the Subbath, and not the gospel? 'If the righteous are scarcely In resuming the investigation of this impo tant habitation of God through the Spirit.' In this rest doubtless it was the seventh. Well, during six days saved, where shall the sinner and the ungodly apsubject, we would in the first place impress on the pect there is a resemblance between the temple and they compassed the city but once, each day in mute pear? Solemn queries these! Yet how little re mind of the reader, the great and important fact, the church; but this does not prove that the one silence, with the exception of blowing on the ram's garded in this intatuated world! The same word that a leading and prominent object which actuated is the type of the other and vice versa, any more horns. And it came to pass on the SEVENTH DAY, of eternal truth which proposes them supplies the Paul in writing his epistle to the Hebrews, was to than that the church is proved to be the antitype of that they rose early about the dawn of the day, and answer, 'Know ye not that the unrighteous shall convince them that the law of Moses, though di of the human organization by the same apostle— compassed the city after the same manner seven not inherit the kingdom of God? Be not deceived; vine in its origin, was nevertheless but temporary because he uses it to illustrate the character of the times: only on that day they compassed the city neither fornicators, nor idolaters, nor adulterers in its duration, and typical of the perfect and abid- church; (1 Cor. xii); nor that individual christians SEVEN TIMES. And it came to pass at the nor thieves, nor coverous, nor drunkards, nor reing covenant which should be established in the are antitypes of the temple because Paul calls them seventh time, when the priests blew with the trum-'world to come,' under the millenial reign of Christ. the 'temple of God.' 1 Cor. iii. 16. There are pets, Joshua said unto the people, SHOUT for the of God.' 'The Lord Jesus shall be revealed from Hence, he says—' For the law having a shadow of good things to come.' Heb. x. 1. This expression a city, a man, a woman, a vine, and many other covers the entire ground of the apostle's preceding things, and the Church, but it is no more the antiarticles on this epistle, with the exception of the New Jerusalem cannot both be antitypes of one sheep, and ass, with the edge of the sword.' Joshua come to pass,' and the last awful j dgment, beheld Now, as type and antitype must egree, and as life was cast into the lake of fi.e.' 'This is the

value and importance. What is the honor or friendship of a man that shall die, when compared with the favor of Him who stretched out the heavens ?-IT has been decided by the Church in this city to of eternity? What the transitory gratifications of

ever asting. Philadelphia, Pa

folly to attempt to find an antitype in a congregation of christians. The temple had its high priest
and priests, whose work, located as it was in the
temple at Jerusalem, has no antitype in the church,
scattered as it is over the world. The temple had

The Vice President died last week.

The determined after his arrival. In view of this
engagement, the time for bolding our Conference
was selected, presuming that such an arrangement
would be both agreeable and beneficial to Dr.
Thomas and those from abroad who may desire to
hear him.

THE CAUSE IN BUFFALO.

ren who are laboring, not only for the conversion over to Bro. Storrs, the secretary and treasurer of of sinners, but also to purge the churches from re- the Committee, the subscription list. A part who maining Pagan and Popish errors, which cripple subscribed have kindly paid in their subscriptions their influence, and dishonor God, I will give a to me, for my support while laboring as I have brief account of Bro. Storrs' visit to Buffalo this been the past two years. But about \$150, I see month. His preaching there in January aroused remains unpaid, and this, if paid to Bro. Storrs, or attention to the great doctrine of life and death, sent to him by mail, will very much aid the Comand the state of the dead, and several of the minis- mittee in beginning their efforts. Three missionters became so alarmed that they went to preaching against our views; but I was happy to learn they only dwelt on immortality and the intermediate Buffalo lately owned to me that the 'rich man' was while the day lasts. no proof of mesery beyond the judgment, and tried | New York, April 21, 1853. to deny he had ever used it as proof of it. Another said the 'smoke of their torment,' &c., was no proof of their degma. We are not 'laboring in vain' as

best sermon I ever heard from him. His text was, ity of the predictions. the fire shall not be quenched,' &c., and he perfectly demolished the heathen invented, and present theological hell, so that no keen eyed man could ruption of the translators in relation to the word will be gladly welcomed to the field of their con nal word as they did. He, with hundreds more in agents for the Harbinger. Buffalo see their old foundation is rotten, and will ere long, or are now seeking a better one. The SR. M. K. CHAPMAN from the State of II. ing the seed, and as many sheaves are already gath | some months past have been signally blessed. ered out of all the churches, we hope for a large harvest soon. Brethren-when you have lectures WHILE we would again express our grati in any place, do not fear expenses for halls and advertizing. We raised, mostly by collections, \$12, received to assist in freeing the Harbinger from for this purpose, and something to remunerate Bro debt, we deem it duty at the same time to impress Storrs, though not enough to give him the sup on the minds of its friends that the desirable work port he needs and should have. As I left four days is but partially accomplished. Still we have been particulars as to the result, only that our views more the treacherous calm I dread,

I han tempests bursting o'er my head.'

The largest book store in the city has taken our

Many brethren are acquainted with the fact that especially those who are owing for their paper. for nearly two years I have been obtaining subscripdions to form an association, to increase the means of spreading our views. The object I wished to THE LORD beholdeth all the sons of men.

accomplish, and obtained subscriptions for, will now BRO. MARSH :- For the encouragement of breth. be effected by this Committee; and so I have given aries, I learn, have already been appointed, and as they are to be supplied with books to sell, means

state. They evidently begin to see that the peo. I learn from Bio. Storrs, that what may be at ple wish not to hear the hell fire system vindica. present used for publishing books to supply the ged to take a firm hold of something or to throw W., with a duration of about five minutes. This ted, and so betray a cringing to popular opinion .- missionaries will go towards their support when If they sincerely believe it, when it is assailed by the books are sold. Brethren, God has greatly destructionists, they should be the bolder and louder comforted us by giving new light, and we should in its defence; but as they are not, we have reason make sacrifices to send that light to others who to believe they doubt it, or see we have torn up their are yet fettered by tradition. Even a cup of old stereotype arguments to sustain it, and so are water given to a disciple, shall in no wise lose his ashamed to use them. One of the most learned in reward, at the resurrection of the just. Walk

A politico religious brochure entitled " The coming struggle among the nations of the carth; As the brethren requested me to notice Bro. or the political events of the next fifteen years, des-Storrs' preaching, I concluded the time had come, Daniel, and the Apocalypse, showing the important advertised thus—Eld. George Stores will preach, the end of the awful conflict —has made a consider-&c.—Subject—Show that the charge of heresy, now brought against destructionists belongs to the popular creeds, for teaching that God has in ide innumerable beings whom He knew would exist one of the most elequent and able of the dissenting eternally in misery, and curse Him for their creation.

The last notice was— Subject—Answer the argu

Wiseman. The writer predicts the downfall of ments, and expuse the sophistry, lately used by some ministers in Buffalo, to sustain the heathen-The wages of sin is death.' Rom. vi. 23 .- occupy Judea; America is to send her forces to The Lord preserveth all them that love him: but all the wicked will be destroy.' Psa. cxiv. 20.—

all the wicked will be destroy.' Psa. cxiv. 20.—

gling earth. The Anglo Saxon race are to be finally triumphant, and the children of Abraham are Such notices put three times in six daily papers, to be restored to their fatherland. America is inand spread by 400 hand bills, produced inquiry by deed to bear a large part in this terrible conflict, in hundreds who had never learned our views, and which, according to the writer's showing, 'the we saw a large house would be needed the last Lord's day; so we hired the Eagle Street Theater for \$15. A good congregation attended through the day, and in the evening, (by the addition of Nichous muses.) we had the Theater full, and many several pages of the April number of his magazine left for want of sea s. Bro. Storis gave them the to expose what he considers the fallacy and absurd-

BRO. and SR. ONGLEY on their way to Cansee a coal left burning. He also exposed the cor. ada, spent a few days last week in this city. They hell; so that a Presbyterian minister who was pre templated labors, and prove a blessing to the hunsent, told me the next day that the translators evidently meant to dissemble in translating this origi preach the Word of life. They will also act as

truth is reaching the first class of people in Buffalo, lino:s, called on us a few days since. She expects and there is more general attention to it than in to return to that section shortly and permanently any place I know of. We design to continue sow locate in that interesting field where her labors for way.

after these lectures, I had not time to learn many so materially helped, and have received such kind were being generally talked of, and a battle was on with our work according to the general wishes of our readers and the imperious demands of the cause. Others as soon as practicable, will find it their pleasure to bear a part of the loss, as well as books to se l. I would say to brethren I expect to bers we hope will continue to be added to our list. be in New York for a month, to do some writing, Our patrons, we trust, will exert themselves to fuland then spend the year to come, if the Lord will, ly comply with the terms of our paper by promptly the Provisionary Committee, named in our papers.

Keep in mind this Committee, brethren, and lay by in store for it, as it will commence a new era as to in store for it, as it will commence a new era, as to surmount its present difficulties, and soon be placed spreading light. I hope to see twenty Missionaries in a few months, preaching the whole trath in date. Let no one be remiss in duty in this respect,

F Lay hands suddenly on no man.

INDIA-GREAT EARTHQUAKE IN THE sent there are not more than two habi able houses INDIAN ARCHIPELEGO.

THE Sing apore Free Press of the 4th of February last quotes from the Jura Bode the following account of a terrible commotion of nature, which November, and last until the 22d of December

of the ground was felt at Barda Neira, which soon changed into a rapidly increasing undulation from time to this to th against our views; but I was happy to learn they are needed to print them, as well as to sustain the the N. E, to the S. E, which lasted for more than From Amboyna we learn that on the morning of five minutes. Every one left his house. To re- the 26th of November, about half past 8, the earthmain standing was impossible; people were obliquate was felt in a direction from N. E. to W. S. themselves on the ground. In the morning a slight was preceded on the 19th by some slight shocks. shower of rain fell, but otherwise the weather was The disturbance of the sea also took place, but not not unfavorable.

was laid waste. The Papenberg fell partly in, and caused. two bamboo houses upon it disappeared; and oul At Ternate, as well as Bachia, two heavy shocks Great Banda the houses of the park keepers, their of earthquake were felt on the 26th November at rock lay every where scattered around. There a subjerranean noise was heard in it, but not very were no deaths, however, to lament, and only some loud. persons were slightly bruised or wounded.

In quick succession the bay filled and emptied, and Padang, and a number of persons had died. at times it appeared to be only a little river.

The ship Atiat al Rachman, laden with rice, lying in the reads, twice touched the ground, afterlike H. M.'s brig De Haai, which had anchored the day previous-having been driven backwards and each other, and carried to and fro from the shore. them. They foundered, or drove in the Zonnegat, where From Little Falls I went to Broadalbin and found

reports like cannon shots, filling their hearts At Pawlings I found a few humble christians with fear, and this all destructive, indescribable state of things lasted not merely for congregation was good, and I had great liberty in five minutes—an hour—a day—but for suc- preaching to them—spoke twice, and the brethren cessive days; for these frightful natural seemed much revived and strengt itants, who partly or wholly ruined, without habi encourage them by the assurance of hope. Preachnever be able to recover the blow which they have Brooklyn who are humbly looking for their Lord.

observed in the smoke proceeding from it.

in Neira. The Residency house has suffered much. Rock and earth slips from the Papenberg occurred there for a length of time.

The same disastrous accounts had been received commenced on the 10th, or probably the 26th of from Ceram. An earth and sea quake had also occurred there on the 26th November, and caused great damage. The heavy rollers of the sea had swept On the 16th of November, about twenty minutes away the houses on the beach, and thrown more to eight in the morning, a heavy vertical oscillation than a hundred prahus on shore, of which a number

to such a destructive and heavy extent as at Banda, At the first shock nearly all the houses were although on the same day. Very little damage was thrown down or very much shattered. The Gov caused. The accounts from the Islands near Amernment buildings, the church, the officers houses boyna are not so favorable. Nearly all experienced in the encampment, and the warehouses suffered the extraordinary commotion both of sea and land. the greatest injury; the Chinese quarter was a The houses at Saparua and many native boats were heap of ruins; the native village on the Zonnegat seriously injured, and very heavy loss has been

out houses and smoking houses, for the nutmegs eight in the morning, and at the last place they under a ent the same fate. Every thing there was also were repeated for some days afterward, but without thrown down or greatly injured. Nothing is visible doing any damage at either place. The weather of the village of Lonthoir but a heap of ruins. Saru was generally calm, and although the mountain of was terribly shattered, while detached pieces of Ternate did not give out more smoke than usual,

The earthquake which occurred at Batavia and But the misfortune did not stop here. About 8 o'- and Buitor zorg on the 29th December was also felt clock a disturbance of the sea (Zee beeving) occur- in the residencies of Krawan, Magelang, Bantam red, which filled every heart with fear and dismay, Banyumaas, Tagal and Pekalongan, and in the and caused every one to fly to the highest ground. Lampong districts. Cholera had broken out at

LETTER FROM BRO. J. C. BYWATER.

Eastern Tour-

BRO. MARSH: Perhaps a short account of my laforwards a number of times; but this sea quake bors among the saints during my eastern tour would increased in a frightful manner, and thrice over- be interesting to some of the brethren. My first whelmed Great Banda and Nerra with the largest appointment was at Herkimer, where I met a few rollers; on the last place they reached several feet | who seemed interested in hearing the truth. From high in the houses, and burst the doors open .- there I went to Oppenheim, where I have preached These huge waves formed in the Zonn-gat and in one quarter of the time for the last six months. the channel of Lonthoir, and ran so high that they A number have been added to the faith and the beat over Fort Nassau and reached the foot of the cause is rising in that region. I next preached at hill on which Fort Belgca is built, carrying every | Little Falls, where I found a few tried ones, who thing with them in their reflex, but at the same love the truth and long for the day of glory to dawn, time leaving behind a quantity of fishes. The but as a general thing the people are as hard and prahus in the roads were driven amongst and against invulnerable to truth as the rocks that surround

hey struck on the shore; only a few could save Bro. Thompson waiting to carry me to his dwelling, themselves by flight. These prahus belonged to where I received a cordial reception by Sr. Thompthe Saru and Key Islands and Ceram, and a part of son and the family. I preached in the Christian chapel the screws finding themselves on shore, sought in the evening, had a very good audience and good shelter in one of the sheds on the old pier, but they attention paid to the Word. My next appointment could not withstand the force of the rollers, and in was at Cranberry Creek. Here I had a public disa moment they were torn out of their place of shel- cussion with E der Martin on various Bible subjects ter and driven seawards, there miserably to perish. an account of which may be given hereafter. It It is estimated that sixty men lost their lives in this was, I am happy to say, an interesting and I trust. a profitable season. It afforded an opportunity of Miserable was the condition of the inhabitants, bringing out and applying truths which the ordinary who saw the waves twenty six feet high, rolling preaching passes unreferred to. In addition to the so irresistibly towards them, threatening to en- aforesaid discussion, I preached four times. The gulf them; the ground continually rocking under brethren and friends showed themselves lovers in their feet; the atmosphere echoing with loud deed, as well as in truth, on this occasion.

phenomena only ceased on the 23d December, their faith by their works. In New York city while all that time scarcely an hour passed that the stopped at one of the pilgrim's home, kept by Bro. ground did not shake, now in the heaviest manner, Doolittle. Went to Newark, N. J., and presched and then lighter, but always so that distrust and in the evening to a few brethren who maintain the fear remained imprinted in the hearts of the inhab- principles of freedom-endeavored to comfort and tations, she tering in light bamboo huts, look for ed in Brooklyn on Sunday March 27th, twice, and ward to the gloomiest fo ure, and will perhaps in New York in the evening. There are a few in

During these earth and sea quakes—which last, seemed much revived 'by the hearing of faith.' however, did not extend beyond the north side of May the Lord bless them and add to their numbers. Neira and to the south side of Great Bandas- We had good attendance in New York in the even-Gunong Api was quiescent, and no alteration was ing, while we examined the Scriptures in relation to the nature of the coming age. We were listened The accounts from the islands Rosengein and to with much attention, and trust the seed was not Ai were even more tragical, and the destruction there not less great. The spice parks Keli and sown in vain. Heft New York the following Mon-Noorwegan on Great Banda, the last which re day for Winstead, Ct., and preached the same mained standing, also at length fell in, and at pre- evening at Bro. Grant's house—their public hall Lord give them the true light of prophecy. to this meeting.

Leaving Winstead, I made my way by railroad and stage to Hartford. Here I received a very kind and preach here this evening. On the whole, I reception from Bro. Turner and the brethren. I also met Bro. Batchelor here, and had a very pleasant interview with him: it was like the cool water to the thirsty soul. Had a very free and refreshing time in preaching to the saints there, though our by Bro. Berrick, his present position, and I can views differ ln many respects. I next went to say amen. I am with him heart and hand. Warehouse Point, and preached to a few, who seemed quite interested in hearing the Word of life. Had a pleasant social interview with Bro. Hawkins, and though we differed in our views. still our visit was pleasant and I hope profitable. In the 12th chapter of Genesis, third verse, we

was one of interest and profit to me, and I trust agair, and preach to them the Word of Life.

cord, although I should have been very glad to of astonishment that a perfect Babel—a state of

Leaving Lawrence I went in company with professed christians on this subject. some brethren to Boston, called on Bro. Adams troduce the subject, I will just remark that I and found a welcome home in his family.—
Found him and his wife strong in the faith of the gospel. I preached three times to the and his family, and made certain promises to he laid down his life for us: and we ought to he laid down his life for us: and we ought to he laid down his life for us: and we ought to he laid down his life for us: and we ought to he laid down his life for us: and we ought to he laid down his life for us: attention to the Word. The cause is rising fee simple to the land of Canaan; that the hath this world's good, and seeth his brother among them. Bro. Storrs' labors were timely there, and it has worked up an increasing anxiety to hear. I expected to have left Boston on Monday morning, and made my appointments of Monday morning my my morning my morning my morning my my morning my my morning my m on Monday morning, and made my appointments accordingly, but the brethren urged me to stay over another Sunday, and I concluded to do so.

We had appeared by large congregations all days. We had unusually large congregations all day of the creation, still I believe the Lord is not and evening. I preached during the day on the nature of the coming age, and had great freedom; the people heard with fixed attention,

fourth, just after I had concluded to stay over tality. coming age, and I concluded it was duty to go. contained in the 63rd and 64th chapters of Isaiah;

having been burnt a few days previously. Here I accordingly took the cars at 3 P. M. same for the first time I saw Bro. Howell, and had a very day, and arrived there at eight in the evening. interesting interview with him and Bro. Grant on Delivered four lectures, commencing on Tues- and I be ready to take hold of the skirt of a Jew, the nature of the coming age. Bro. Howell is set- day evening, and returned to Boston on Saturtled on the subject, and there is an increasing in day. It was a refreshing time to me. You covered that the Lord is with him. terest in the future age in that region. May the will probably hear from Bro. Arthur in relation

I am now, Tuesday evening, at Pownal, Vt. can say my visit among the saints, has been refreshing and encouraging to me.

You will see from a pamphlet just published

The Future Age.

BY W. I. MATCHET.

My next appointment was at Worcester .- have recorded the enunciation by God to Abrahere I found the people ready to hear on the ham, of the 'good news,' 'In thee shall all the famjudgment age, and I had great freedom in preach. ilies of the earth be blessed.' Let us read it surrection morn, and the great day of jubilee ing to them on that subject, and should judge again, 'In thee,' in whom? In Abram, not in soon to be ushered in, and yet be indifferent that most of the brethren there are well ad- somebody else, not out of him, but in him 'shall about proclaiming these truths to the world! vanced in the light of the future age. May the all the families of the earth be blessed.' Here Lord lead them into the knowledge of the mys. we see the gospel germ begin to develope itself. tery of his will on this subject. Bro. J. B. Here we begin to see God's plan of salvation to for blood? I fear there is vastly too much love White is examining the subject. May the Lord a lost and fallen world, unfold itself. From this of the world among us—too much of laying up dency of your argumentation 'is to tighten the divine claims upon the obedience of men, while direct him and his companion in the truth.

direct him and his companion in the truth. Leaving Worcester, I took the cars for Lowell. God and Abram, here recorded, until the restorbut on my arrival I found there was no appoint. ation of Israel, or indeed until the giving up of in the world. If any man love the world, the very point to be proved. If indeed it is a 'diment for me. I called on Bro. Churchill and the kingdom by the Savior, into the hands of love of the Father is not in him.' 1 John'ii. 15. found him just ready to leave to attend the Con- the Father, the land of Canaan is intimately conference at Lawrence, some fourteen miles dis- nected with this important subject. In subse. tant. I concluded to accompany him, and on quent interviews with Abram, God promised to 'For' (or because,) 'ye are dead,' (to the believers, who are ignorant on the subject of arriving there we found the saints gathered with give this land to him, and his seed after him, world,) and your life is hid with Christ in God.' baptism, then your argumentation has a tenone accord and in one spirit, and it was the spirit for an everlasting possession. Now if we read of love. We found them generally strong in carefully the 12th chapter of Hebrews, we will sures upon earth, where moth and rust doth their obeying the law of forbearance and rethe belief of the Lord's coming in '54. The discover that Abraham, together with Isaac, and corrupt, &c. But lay up for yourselves treaceiving one another as God has received them. ministers present were Brn. Couch, Berrick, Jacob, heirs with him of this same promise, died Cummings, and Churchill. Also a goodly num. in full faith of the verification of this promise, will your heart be also. Matt. vi. 19, 20, 21. ber of brethren from abroad, and they all seemed knowing that they were dying, and that the filled with the Spirit of the Lord, and it was promise was not yet fulfilled. Now the questruly a refreshing season to my soul. I felt it tions present themselves, has God redeemed his was good to be there. I heard some speak who pledge? If not, will he yet do it? If he will, having food and raiment, let us be therewith had just come into the light of truth, and they when? and how? There has been so much really talked the language of Canaan. May the said to mystify and darken the subject, that few Lord multiply the number of such as shall be persons have any definite ideas on the subject. There is so much said about Mount Zion migra-I was glad to meet Bro. Berrick once more, ting from the Holy Land, to Gentile territory: and that to as God's free man. I bless the Lord there is so much said about the branches of the that he is out from under bondage, so that he wild olive tree bearing the root of the genuine can preach any where the Lord may direct.— olive tree, instead of the root of the genuine tree Yes, he could now preach at Buffalo, or any bearing the branches of the engrafted wild olive where else under God's pavilion. My inter. tree; so much taught about the Jews being view with him and the brethren in conference, adopted into the Gentile family, instead of the Gentile believer becoming a son or daughter in it was to them. I preached once while there, and the family of Abraham, by adoption, and so little the brethren wished me to come and see them known relative to the organization of the first christian assemblies, and the materials out of I could not well fill the appointment at Conperfect confusion exists in the minds of most

them, amongst which stands conspicuous the lay down our lives for the brethren. But whose count slackness; but that he will verify all his and a number expressed their conviction of its promises to Abraham, and his chosen seed; not truth. May the Lord bless it to their good. fallen world, which will be redeemed from the for their sakes, but for the sake of a lost and I ought to say that on Monday morning the thraldom of sin, partly through their instrumen-

the following Sunday, I received a very pressing I am persuaded that before the redemption of call from Bro. Arthur, of Hartford, requesting Israel and Judah takes place, when they will be me to come there on my way homeward, with- gathered home to their own land again, they out fail, and preach four or five times on the will from the heart put up that prayer to God

in short that they will become convinced that Jesus is the Christ. At that period, may you, manifesting a desire to go with him, having dis-

AND ADVOCATE.

Loving in Deed.

BY E. BOYNTON.

I am frequently led to reflect upon the great responsibility which rests upon those who have an abundance of this world's goods, and who and Lawgiver, 'is not essential to salvation.' profess to believe the blessed and all-important the flock denied the privilege of reading its intensely interesting pages? What, believe that the judgment is at hand, the second coming of for he certainly has the good sense to see the our blessed Lord soon to be witnessed, the re-

O my soul! how shall we stand in the great day of account, when inquisition shall be made Love not the world, neither the things that are Do you not perceive my brother, that this is the Set your affection or mind, (mar.) on things tized, you are correct. But if it is a 'divine above, not on things on the earth.' Why? claim, that salvation shall be imparted to true Col. iii. 2, 3. Lay not up for yourselves treadency to set aside this divine claim, and prevent sures in heaven; for where your treasure is, there
Your kind wishes are cordially reciprocated.

Again, 'Godliness with contentment is great | Philadelphia, April 18th, 1853, gain; for we brought nothing into this world. and it is certain we can carry nothing out : and content. But they that will be rich, fall into much worse for two weeks past. Had a very

are rich in this world that they be not high- is resigned to the will of God. minded, nor trust in uncertain riches, but in the He joins with me in love to yourself and living God, who giveth us richly all things to family, and all the dear brethren and sisters, enjoy; that they do good, that they be rich in hoping soon to meet you all in the kingdom, municate; laying up in store for themselves a tion. good foundation against the time to come, that

Now let us hear the beloved John- Hereby | Seneca Falls, April 25, 1853. GOD IN HIM? My little children, let us not love For many years Sr. Arthur had been afflicted with very in word, neither in tongue, (only,) but in DEED severe headaches that constantly wore upon a constitution

and in TRUTH.' 1 John iii. 16, 17, 18. I have written thus much upon this subject, in the last enemy. The seat of the disease seemed to change in the system; her headache left her. but the disease because, (as it seemed to me) the state of the seized upon the stomach and lungs which produced a rapid mortified to witness the appeals, repeatedly and months of severe illness. She was aware of her approachyet too often unsuccessfully addressed to those her heavenly Father, whom she daily strove to serve with who were indebted to the Harbinger. There all her mind, might and strength. Being an every day seems to be a laxity of moral principle which I christian, death had no terrors for her. She dreaded not

tained, and continue to herald forth the glad tidings of the kingdom at hand, until 'faith is the family of the Redeemer—when they all shall receive

Bro. Grew to Bro. Catlin.

I can sincerely assure my brother, that I am not tenacious "to have 'the last word," Your last article should have closed our courteous, and, I hope, not unprofitable discussion. if you had omitted two declarations, which demand explanation, one of which is a serious charge against me, which is untrue.

You affirm, "I have never written 'that actual obedience to the requisitions' of our Lord You have, and your argumentation goes to sustain truths proclaimed through the Harbinger from this position." It is marvellous that you should week to week; how can they look on with cold have allowed yourself to make so unjust a charge, indifference and see it crippled for want of when I specified in my last article a number of means? How can they bear to see the poor of 'the requisitions of our Lord and Lawgiver.' difference between the above declaration, and the declaration which fairly represents my position; viz. that the knowledge of, and actual obedience to, EVERY requisition of our Lord and Lawgiver is not essential to salvation. The other remark, on which I beg leave to

comment a moment, is your claim that the ten-

HENRY GREW.

FROM SR. A. PINNEY.

temptation, and a snare, and into many foolish poor spell two weeks ago to day; a kind of faintand hurtful lusts, which drown men in destruction and perdition. For the love of money is his face bled about three pints, from twelvethe ROOT OF ALL EVIL, which while some coveted after, they have erred (or been seduced, then had another spasm, and that stopped the mar.) from the faith, and pierced themselves blood. We did not think he would survive the through with many sorrows.' 1 Tim. vi. 6-10. night. Since that time he has been failing.— If, therefore, we could have our hearts thoroughly He has had a large swelling lanced to-day. cleansed and effectually purified from all evil, it Yesterday he took a bone from his face over an is indispensably necessary that the root, (the inch in length, which would measure an inch around. He is a great suffer, and often feels Again at the 17th verse. 'Charge them that that he cannot endure much longer, although he

good works, ready to distribute, willing to com- where we shall be free from sickness and afflic-

ANGELINE PINNEY.

Obituary.

naturally good-but nature had to succumb to the sting of demanded it. I have been pained and consumption, terminating in death, after a period of six find it hard to harmonize with the possession of true christian character.

I sincerely hope the Harbinger will be sus. lost in sight, and prayers in praise.'

Bethany, N. Y.

their crowns together, which Paul says are laid up of God to be given ' at that day to all that love his appearing.'

HARBINGER AND ADVOCATE.

Bro. L. P. Judson. Sunday, May 1.

Bro. J. C. Bywater. New York,

Conference at Pelham, C. W.

Providence permitting, a Conference will be bela bood), commencing May 12, and continue six days. because she saw some months before her death the glories from abroad. Bring your friends and neighbors to of the Restitution state—that it was the times of refresh- hear the Word of Life. WM. SHELDON.

Conference at South Bend, Ind.

gracious promise recorded in Amos ix. 11, and explained in Acts xv. 16, 17. The apostle writes—'After this I South Bend, Indiana, commencing May 26. Sr. will return.' After what? It must be after something Mary K. Chapman will be present. Bro. and Sr. The Lord willing, a Conference will be held at that had been just previously named. The preceding Mansfield and Bro. and Sr. Seymour are invited to verse will explain the nature of the event to precede the come, and it is hoped they will do so. A cordial inbuilding again of the tabernacle of David which is fallen vitation is given to all.

down. The verse says—' Simeon hath declared how In behalf of the brethren— YATES HIGGINS. God at the first did visit the Gentiles to take out of them

Now it is thus made plain that this is the previous work to be accomplished, after which God will build again the G. Hill.—It was not received, but we have given tabernacle of David, for another very express object stated credit, which pays to No. 485.

in the following verse, viz.: that the residue of men-the J. L. PAINE -It was right on book. The dolleft of the nations-might seek after the Lord, and all the lar just received pays to No. 524. Gentiles upon whom my name is called, saith the Lord, H. W. GATES .- All right on book.

H. CHAPIN.-It was received and credited, and This scripture, therefore, makes it plain that after the pays to No. 508. Gentile day is over, the tabernacle or palace of David that H. GREW.—They were received.

is now a ruin, is to be rebuilt, that the object stated might P. H. Bouk -What shall we do with the \$5,00?

be accomplished; namely, the residue, the left, remnant of the nations, might seek after the Lord, and find the deiverance spoken of in Joel ii. 32, 'For in Mount Zion C. Averill. —It was incorrect as published, but and in Jerusalem shall be deliverance, as the Lord hath correct on book, and the two now received pays to

Were my dear wife here present to speak for herself, I F. WRIGHT. - We find a dollar credited on Har feel that she would be better pleased in thus testifying to binger to S. W. Buck, Oct. 21, 1852. This is pro-

the truth, than in speaking of her virtues and graces that bably the dollar you sent for Bro. Dillabaugh. We adorned her christian character. The struggle with her is now over. In her sickness, she manifested a disposi tion to die, rather than to live in this life of suffering.—
But she was ever ready to say, The will of the Lord be not to send the books until you remit again.

Receipts for the Harbinger.

all present, with her eyes uplifted to heaven, a smile of The Whole No. to which each has paid follows the name. joy beaming on her countenance, she exclaimed, 'O that I L Pasco 512, T Adams 514, J L Paine 524, J

had words to express the joy I feel! 'Tis all joy, blessedness, glory. I see before me lies a crown of bright glory, a robe of spotless white in immortality; a kingdom all glorious, never to pass away. I see my Jesus, all glorious, never to pass away. I see my Jesus, all glorious, never to pass away.

rious! Calvary's cross, Calvary's cross!'

Such were some of the expressions she gave utterance to, when filled with joy unutterable, in the prospect of a speedy and glorious resurrection: she exclaimed, with an appeal of the speedy and glorious resurrection: she exclaimed, with an appeal of the control o audible voice, 'I come, I come! No, my Father, I will each. Dr L Edwards 542, D Bone 554-\$3 00 each.

wait, I wait. Let not one stripe be withheld. I am will-G Green (los) 517, H Bradford 474, 50 cents; M A Buell 487, \$1,40. and resignation to the Divine will. Her sufferings were

great, especially the last four days of her sickness; but her consolation also abounded, till she closed her eyes in death, to sleep in Jesus, her Lord and Redeemer.

L. G. A.

LETTERS.—W Jones, J. S. White, R. Calwen, J. Brown, O. R. L. Crozier, T. Garbut, Y. Higgins, E. Miller jr, F. Wright, S. R. Hinman, J. Blain. LETTERS .- W Jones, J S White, R Cadwell, J

BOOKS SENT .- G Hill, E Miller jr.

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Delinanents.

If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

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ed to be discontinued. He owes 63 cents.

Bro. R. V. Lyon. Square Pond, Ct., Sunday, May 1. Scotland, (W.dow Robinson's), " 8. Mansfield, (Bro. Aby's), " 15. Woodstock, (Arnoldtown), " 22.

Bro. Wm. Sheldon.

She looked upon death as being a state of unconscious

ness, in which the saints sleep in Jesus, awaiting to have

the slumbers of the tomb broken by the voice of Jesus who

will call forth the sleepers to receive God's free gift-

eternal life - when the meek shall inherit the earth, and

enjoy the kingdom under the whole heavens-when all do-

only Potentate of earth, reigning in mount Zion and in

Jerusalem, to subdue all his enemies, even death and the

devil-when all the ends of the earth shall remember and

turn to the Lord, and all the kindreds of the nations shall

governor among the nations. Ps. xx. 27, 28.

worship him. For the kingdom is the Lord's, and he is

This was her faith, in which she constantly rejoiced-

ing spoken of in Acts iii. 19, and which has not yet been

enjoyed by the people of God. But God will fulfil that

a people for his name. And to this the prophets agree.

said, and in the remnant whom the Lord shall call.'

done. On the night of her departure, she thought that

she was dying, when she delivered her dying testimony to

ing to suffer all thy righteous will.'
Through all her sickness she manifested much patient

Appointments.

DT As our paper is made ready for the press on Wednesday, appointments must be received, at the LATEST by Puesday evening, or they cannot be inserted until the following week.

who doeth all these things,

tions shall serve and obey Christ, who will then be the

Oswego, N. Y., Sunday, May 1. Waterloo, Canandaigua, Rochester. Clarkson Center, " 10. rangeport, Niagara Cross Roads, C. W., Pelham, (see notice of Conference) " 11. St. Catharines, Toronto, Whitby, At Bro. Van Ness, Reach,

Sr. M. K. Chapman. Cleveland, O., Sunday, May 8.

North Fairfield, and over the following Sunday.

Bro. J. Wilson.

Fairfield, O., Sunday, May 22.
Salem, Sunday, May 29 — Window Fastener in use, of which we have a knowledge.

Editor.

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and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope

The Gospel Hope. By design the part of the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope

The Gospel Hope. By design the pages that pages are the pages that pages are the pages and pages the pages are the pages are the pages that pages are the pages are and expect they will observe in their communications.

of the Bible is in course of discussion, no other theory on the

same subject can be admitted. 3. The plain testimony of the BIBLE and matters of

FACT, Will ALONE be admitted as EVIDENCE. 4. The LITERAL principle of interpretation

5. Objections against a writer's sentiments, must be pased on some plain passage of Scripture, fact, or facts.

further evidence is presented the second time, or an expla-nation or correction is necessary.

Swego, N. Y.—Academy Hall, once in two weeks on nation or correction is necessary.

S. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misundernad in interpretations arise between

Let these rules be careful, and interesting and interesting and interesting and the editor, and between themselves, will be shunned, and the investigation of the Bible will be shunned, and profitable, and will result in obtaining a more correct throughout of the truth.

three times on the Springfield, Mass.—Bro. Currier's Hall Spring and every Sunday.

Providence, R. I.—Amity Hall, entrance No. 12 Eddy street, between Westminster and Broad streets. Preaching three times on the Sabbath. Prayer and conference ing three times on the Sabbath. Prayer and conference meetings, Tuesday and Friday evenings. J. P. Kelloge, Hartland Center, Mich., writes: Please discontinue the Harbinger'-owing for it

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2. While a Theory or Proposition on a certain subject

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6. Only two disputants can be heard at the same time,
a the same question.

Cananuagus

Tuesday and Friday evenings.

Honeoye—Hazen's Hall, every Sunday.

Waterloo—On the south side of the river, over Waterloop o

Victor-One held twice on the Sahbath in Advent Hall.

ing three times on the Sabbath. Prayer and conference meetings, Tuesday and Friday evenings.

Wednesday evening. Brethren making appointments are

equested to say at which Hall.

Newark, N. J.—No. 143 Market street. Boston, Mass.—Chapman Hall, Chapman Place, three imes on the Sabbath, and Wednesday evening.

East Boston, Mass.—Meridian street Hall,
Worcester, Mass.—Warren Hall, Pearl st., near Mais
Hartford, Ct.—Odd Fellows' Hall, corner of Main and
Pratt streets, three times on Sunday, statedly.

Ehe Advent Karbinger

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Doetry.

The Cross.

Higher, higher to the cross May I daily humbly climb;
Like the friend whom Jesus loved, There to view that sight sublime!

Nearer, nearer by the cross May I venture, though with fears;
As the three and Marys stood— Faith, and Hope, and Love, in tears!

May I in contrition fail; Meekly plead, 'Remember me,' Ask to serve the 'Lord of all!'

Long, long at the cro s, May I wonder and acore; Live beneath its shadows here, Bear it on my heart evermore.

Never, never from the cross, May I in devotion move; Watch' and wait upon him there, Look and lose myself in love !

O the glory of the cross, When around his head will shine Crowns, like stars about the sun! Grant me, Lord, 'that sight' divine!

Communications.

Though Dead, He yet Speaketh.

BRO. HALL'S LETTERS .- NO. IV.

CLIMAX, Feb 15th, 1852,

DEAR BRO. AND SR. WELLS :- Little did I that I should have delayed writing to you so long. be without adaptation-without success. I recollect that the proposition of a correspondence was made by me; you had a right, therefore, to expect me to commence. Let me say, then, it has been a matter of regret to me, that circumstances have been such, that, until now, I have hardly felt that the time had come when I should begin. Although I have so long been silent, I trust you will-believe me, when I tell you that I feel it a privilege, as well as a duty, to write to those I love so well. My interest in your welfare is not in the least diminished. I still feel bound to you by the strongest of tiespure christian love. When memory recalls the seasons where we met in a social and religious capacity-where we conversed on our joys and sorrows-our hopes and fears-our present and future prospects, and where cur hearts! aspirations mingled and ascended like a cloud of incense to the throne of grace, for an increase of love, for more active Christ-when I recall seasons so rich in enjoy- the time. ment and blesssing, my heart is stirred with the most pleasurable emotion.

But alas, how brief the enjoyments that we derive from such opportunities! How soon the that they neglect a preparation for it-neglect hour of separation comes! when, with sorrowful the cultivation of the heart, become bigots, hearts, we take the parting hand, and are made brawlers, complainers, without love, without the to feel that this is not our rest. From the recollection of such scenes and such enjoyments. I look forward to a future state, where all is enduring, all is substantial-where are pleasures the most pure and refined, without alloy, without end. No parting, no sickness, no sorrow, no inherit the kingdom of God. The religion of pain. I see a glory, an honor, and a crown of those who bridle not their tongues is vain. Fi. life. I see that all this is held out to us as the nally, dear brother and sister, farewell. God grant reward of patient continuance in well-doing. I that you, and all they that love his appearing, like laying aside every weight and the sin that its promises, obeying all its precepts. besets me; but I feel a rising solicitude that you should give all diligence to make your peace, calling and election sure. That you may win that prize, and be a partaker of those joys, I exhort you to give heed to the conditions upon which it may be obtained. The exhortation is the more to be regarded at such a time as thisa time, when, among those who look for the coming of the Lord, there is a growing tendency to the belief that knowledge, and not character, is to be the test, as though God would accept us Antioch, twenty miles distant. When they came

true believers, and manifestly pride themselves more in their opinions than in their acts. Those who come up to their standard of belief, they receive and fellowship. Those who come short of it, they condemn.

By their rash and extravagant censures upon motives of others, they show that they are without love: for love thinketh no ill. With tongues unbridled, and tempers uncontrolled, they are shown to be not only without love, but without submission, without condescension, without patience, without the meekness and gentleness of Christ, and yet praying, 'thy kingdom come.'

In meeting the trials, the crosses and the difficulties of every day life, they fret and worry, chafe and scold; and yet when you talk of the advent of Christ, and of the inheritance of the saints, they appear much interested, and are wonderfully consoled by the promise that the meek shall inherit the earth. Surely, if these mistaken souls regarded character as the test of their acceptance, they could not fail to see that the promise to the meek is no promise to them.

But I may be digressing too far; for I have no reason to think that such strictures are applicable to you : still it may be well-it may be necessary-that we make a just discrimination between the precious and the vile, between professions and practice. If we would be an instrument of blessing to an erring brother or sister, it is necessary that we should understand think when I took my leave of you at Kingsbury, wherein they err : else our labor of love will

Let us, dear brother and sister, not forget that we are required to be diligent-that our labor is a labor of love-that we may not confine our love to those who adopt our opinions. 'If ye love them that love you, what reward have ye.' In our endeavors to benefit those who make every thing of sincerity-who think it not material what a man believes, provided the heart be right with God: let us try, in love, to show them that the best evidence of a heart right with God. is obedience to his word; that to obey God we must search the Scripures, must not despise prophesyings, must give heed to the sure word of prophecy, must believe the gospel.

I cannot help regarding with suspicion a piety which feels no interest in the events connected with the coming of Christ, for the establishment in all the earth of his peaceful and blessed reign -a piety that feels no interest in things which were so absorbing with all the prophets since zeal, for more of the temper and disposition of the world began. But I must not judge before

In regard to those who are so engrossed with the prophecies concerning the nature, location, or the time of the setting up of the kingdom, meekness and gentleness of Christ: let us remind such, that without holiness, no man can see the Lord. Without charity [love] they are nothing. Without the Spirit of Christ, they are none of his. Brawlers and complainers cannot am encouraged by the prospect. I not only feel may be sanctified through the truth, believing all

Yours, in the blessed hope, FESTUS HALL.

The City of Antioch.

BAYARD TAYLOR visited this ancient city the last summer, and describes it thus in the New York Tribune:

This part of the coast is ignorant of travelers. and we were obliged to wait half a day before we could find enough of horses to take us to on the ground of opinions instead of character. they were solid farmers' horses, with the rudest Perhaps there are but few who would openly gear imaginable. I was obliged to mount astride avow such a sentiment. I know of some. Yet of a broad pack saddle, with my legs suspended I cannot help believing that the idea is enter in coils of rope. Leaving the meadows, we entained by many of those who profess to be look. tered a lane of the wildest, richest and loveliest ing for and desiring the return of the Bride- bloom and foliage. Our way was overhung with groom, who take it for granted that they are the hedges of pomegranate, myrtle, oleander and

white rose, in blossom, and occasionally with quince, fig and crab trees, laced together with grape vines in fragrant bloom. Sometimes this wilderness of color and odor met above our heads and made a twilight; then it opened into long, dazzling, sun-bright vistas, where the trees of the oleander, pomegranate and white rose made the eye wink with their gorgeous profusion. The mountains we crossed were covered with thickets of myrtle, mastic, daphne and ar butus, and all the valleys and sloping meads waved with fig, mulberry and olive trees. Looking towards the sea, the valley broadened out between mountain ranges whose summits were lost in the clouds. Though the soil was not so rich as in Palestine, the general aspect of the country was much wilder and more luxuriant. So, by the glorious lane, over the myrtled hills, and down into valleys whose bed was one hue of rose from the blossoming oleanders, we traveled for five hours, crossing the low ranges of hills through which the Orontes forces his way to the sea. At last we reached a height overlooking the valley of the river, and saw in the east, at the foot of the mountain chain, the long lines of barracks built by Ibrahim Pasha for the defence of Antioch. Behind them the ancient wall of the city climbed the mountains, whose crest it followed to the last peak of the chain. From the next hill we saw the city—a large extent of one story houses with tiled roofs, surrounded with gardens, and half buried in the foliage of sycamores. It extends from the river Orontes, which washes its walls, up the slope of the mountain to the crags of grey rock which overhang it. We crossed the river by a massive old life. Be sorry for thy sins, turn from them, and bridge, and entered the town. Riding along the rills of flith which traverse the streets, forming their central avenues, we passed through several lines of bazaars to a large and dreary-looking

Antioch presents not even a shadow of its former splendor. Except the great walls, ten to fifteen miles in circuit, which the Turks have done their best to destroy, every vestige of the old city has disappeared. The houses are all of one story, on account of earthquakes, from which Antioch has suffered more than any other city in the world. At one time, during the middle nges, it lost 120,000 inhabitants in one day. Its situation is magnificent, and the modern town, notwithstanding its filth, wears a bright and busy aspect. Situated at the base of a lofty mountain, it overlook's toward the east, a plain, thirty or forty miles in length, with a lake in the center, and producing the most abundant harvest. A great number of the inhabitants are workers in wood and leather, and very thrifty and cheerful people they appear to be.

khan, the keeper of which gave us the best va-

cant chamber-a narrow place, full of fleas.

We remained till the next day at noon, by which time a grey-bearded scamp, the chief of mukkairees, or muleteers, succeeded in getting us five miserable beasts for the journey to Aleppo. On leaving the city, we traveled along a former street of Antioch, part of the ancient pavement still remaining, and after two miles came to the old wall of circuit, which we passed by a massive gateway of Roman time. It is now called Bab Bonlos, or St. Paul's Gate. Christianity, it will be remembered, was planted in Antioch by Paul and Barnabas, and the apostle Peter wa the first bishop of the city. We now entered the great plain of the Orontes; a level sea, rioting in the wealth of its ripening harvests. The river, lined with luxuriant thickets, meandered through the center of this glorious picture .-We crossed it during the afternoon, and keeping on our eastward course, encamped at night near the tents of some wandering Turcomans, who furnished us with butter and milk from their

THE HOLY SHRINES .- It is a curious fact that Europe is now agitated by the very question which, eight hundred years ago, precipitated its chivalry, its valor, and its religious enthusiasm on the plains of Palestine.

OF The manner in which beasts are treated, exemplifies the state of public morals.

'Remember now thy Creator.'

DEAR YOUTH :- Hearken to the voice of thy Father in heaven. Is it not the voice of love? O hearken and be blest! Remember thy Creator! A few years past and you was not. Who gave thee thy being? Who made thee to live and move, to know and love? Thy Father in

Remember thy Preserver. Who holds thee in life, and saves from disease and death? Who heals thee when sick and in pain? Thy Father

Remember thy best friend and kind henefactor. Who gave thee thy parents? Who feeds and clothes thee! Who gives the light and the sun to shine on thee, the beautiful trees, and flowers, and grass, to delight thee ? Who made the squirrel to please thee, and the little bird to charm thee? Thy Father in heaven, who giveth all good things richly to enjoy. Wilt thou not remember his love, and say, 'My Father' ?-Remember to love him, with all thine heart.'-Remember to fear him and keep his commandments. Thus he speaks to thee: 'Hear, O my son, receive my sayings; and the years of thy life shall be many.' 'My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life to those that find them."

Remember him as thy SAVIOR, who saves through Jesus Christ, his Son, our Savior. Remember thou art a sinner, and must die forever, except he pardons thee and gives thee eternal depend on the blessed Jesus to save thee, and love and obey him.

Remember him as thy Judge. 'Know that for all things he will bring thee into judgment .-If thou seekest him with all thine hears, he will he found of thee, but if thou dost forsake him, he will cast thee off forever.'

LUTHERAN STATISTICS .- The following estimates respecting the number of Lutherans in the world, are found on the 17th page of Prof. Eichelberger's inaugural address. They are based on information furnished by request, by Prof. Hazelius, deceased. Being derived from good authority, they may be presumed to be correct. According to this estimate, the number may be put down at 40,000,000. They exceed probably that number, as will be seen from the statistics showing how they are distributed:

Sweden, 3,000,000; Norway. 1,500,000; Denmark, the Faroe Islands, Juiland and Greenland, 2,000,000; France, 500,000; Protestant Germany, 25,000,000; Prussia, 5,000,000: Austria, Hungary, Bohemia, and Moravia, 1,-500,000; Poland and Russia, 2.500,000; United States, 100,000; West India Islands, 100,000; Brazil, 100,000; South American States, 50,-000-Total, 42,250,000.

DISTRIBUTION OF WEALTH IN THE UNITED STATES .- The census returns exhibit the fact that the wealth of the Union is nearly equally distributed throughout the States. The average for each inhabitant of the States is \$356. In the States the distribution is as follows

Alabama,	\$532	Maryland,	\$450
Arkansas,	215	North Carolina,	391
Connecticut,	475	New Hampshire,	326
California,	239	New York,	316
Delaware,	260	New Jersey,	475
Florida,	475	Oregon Territory,	
Georgia,	640	Pennsylvania,	313
Illinois,	184	Ohio,	255
lowa,	123	Rhode Island,	546
Indiana,	205	~ -	1019
Kentucky,	391	Texas,	341
Louisiana,	857	Tennessee,	254
Maine,	211	Vermont,	294
Mississippi,	732	Virginia,	411
Massachusetts,	577	Wisconsin,	138

OF A wise man knows his own ignorancea foo I thinks he knows every thing.